



January 25, 1892

W. R. Taylor.



PRINCIPAL  
W. R. TAYLOR  
COLLECTION

1951





Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation



49 Arab. Gr  
736789.12

METHOD GASPEY-OTTO-SAUER. )

# ARABIC GRAMMAR

## OF THE WRITTEN LANGUAGE

BY

*rev. G. W. Thatcher*  
**REV. G. W. THATCHER, M. A., A. D.**

WARDEN OF CAMDEN COLLEGE, SYDNEY, NEW SOUTH WALES, AUSTRALIA.  
FORMERLY SENIOR TUTOR, MANSFIELD COLLEGE, OXFORD.



522125  
7. S. S1

### LONDON.

DAVID NUTT, 57—59 Long Acre, W. C. DULAU & CO., 37 Soho Square, W.

SAMPSON LOW, MARSTON & CO., 100 Southwark Street, S. E.

NEW YORK: BRENTANO'S, Fifth Avenue and 27th Street.

DYRSSEN & PFEIFFER (CHRISTERN'S), 16 West 33rd Street.

THE INTERNATIONAL NEWS COMPANY, 83 and 85 Duane Street.

G. E. STECHERT & CO., 151—155 West 25th Street.

E. STEIGER & CO., 25 Park Place.

BOSTON: RITTER & FLEBBE, formerly C. A. KEHLER & CO., 120 Boylston Street.

### HEIDELBERG.

JULIUS GROOS.

1911.

PJ  
6307  
H32  
1911  
cop. 5

The Gaspey-Otto-Sauer Method has become my sole property by right of purchase. These books are continually revised. All rights, especially those of adaptation and translation into any language, are reserved. Imitations and copies are forbidden by law. Suitable communications always thankfully received.

*Heidelberg.*

*Julius Groos.*

## Preface.

---

During the last ten years of my teaching of Arabic I have often found that my pupils had received much help from Harder's Arabic Grammar<sup>1</sup>, and have been asked whether there was a similar work in English. When I was asked by the firm of Julius Groos to write such a work using Harder to any extent, I gladly consented, and trust this Grammar may be useful to many students of Arabic, who cannot read German.

The present work is a grammar of Arabic as it has been and is written. The spoken language varies in Arabia, Egypt, Syria, Morocco etc. but the written language is the same for all; the chief difference between the modern and ancient literature consisting in the introduction of new words to meet the requirements of advanced knowledge.

Each lesson should be thoroughly mastered before the next is studied. Each exercise should be carefully worked and compared with the key.

In the supplement only a few extracts from older books are given, as the Koran and other works of this class can easily be obtained. Special attention is given on the other hand to selection from modern novels, journals and correspondence.

To those who wish to study the grammar of the classical Arabic further I would recommend the last

---

<sup>1</sup> Arabische Konversations-Grammatik mit besonderer Berücksichtigung der Schriftsprache von Ernst Harder. Heidelberg, Julius Groos, 1898.

edition of Wright's Arabic Grammar published by the Cambridge University Press.

The various styles of Arabic handwriting may be studied in the *Spécimens d'écritures Arabes* (with key) published at the Imprimerie Catholique in Beyrouth.

A handy guide to Arabic literature is M. C. Stuart's "Arabic Literature" London 1903.

Sydney (New South Wales), September 1910.

G. W. Thatcher.



## Table of Contents.

	Pages
Preface . . . . .	III
Introduction . . . . .	1
Alphabet 1. Pronunciation 4. Classification of Letters 4.	
Vowels 5. Nunation 7. Sukūn 8. Tashdīd 8. Hamza 9.	
Madda 13. Syllable 14. Accent 15. Numerals 15.	
Abbreviations 16.	
Exercises in reading . . . . .	17

### First Part.

Lesson 1. Article . . . . .	23
» 2. Feminine. Collectives . . . . .	25
» 3. Number . . . . .	29
» 4. Broken Plural <sup>مفرد</sup> . . . . .	33
» 5. Broken Plural . . . . .	36
» 6. Declension. Genitive . . . . .	40
» 7. Genitive (continued) . . . . .	44
» 8. Pronominal Suffixes . . . . .	49
» 9. Demonstrative Pronouns . . . . .	53
» 10. Adjectives . . . . .	57
» 11. Verb . . . . .	61
» 12. Verb with suffixes . . . . .	67
» 13. Imperfect . . . . .	71
» 14. Moods of Imperfect . . . . .	76
» 15. Jussive . . . . .	80
» 16. Imperative. Present Participle. Verbal Noun . . . . .	84
» 17. Passive. Particles <sup>و</sup> لَ , <sup>و</sup> لَ and <sup>و</sup> لَ . . . . .	89

	Pages
<b>Lesson 18.</b> Derived Forms of Verb . . . . .	94
» <b>19.</b> II. III. and IV. Forms . . . . .	100
» <b>20.</b> V. and VI. Forms . . . . .	107
» <b>21.</b> VII. and VIII. Forms . . . . .	111
» <b>22.</b> IX. and X. Forms . . . . .	116
» <b>23.</b> Classification of Verbs. Doubled Verbs . . .	121
» <b>24.</b> Hamzated Verbs . . . . .	129
» <b>25.</b> Hamzated Verbs . . . . .	136
» <b>26.</b> Weak Verbs. A. Assimilated verbs . . . .	143
» <b>27.</b> Weak Verbs. B. Hollow verbs . . . . .	151
» <b>28.</b> Weak Verbs. C. Defective verbs . . . . .	167
» <b>29.</b> Doubly Weak Verbs . . . . .	184
» <b>30.</b> Quadriliteral Verbs. Verbs of wonder. Optative. The verbs عَاذَ, زَالَ, عَسَى, يَيْئَسُ, نِعَمَ, لَيْيَسَ,	
كَانَ and its sisters . . . . .	193
» <b>31.</b> Relative sentences . . . . .	202
» <b>32.</b> Numerals. Dates. Age . . . . .	210
» <b>33.</b> Numerals (Ordinals) . . . . .	225

## Second Part.

<b>Lesson 34.</b> Noun . . . . .	233
» <b>35.</b> Nouns of Place and Time, Instrument, Dimi- nutive . . . . .	240
» <b>36.</b> Relative Adjective. Adjectives . . . . .	244
» <b>37.</b> Proper names . . . . .	249
» <b>38.</b> Feminine . . . . .	251
» <b>39.</b> Number. Broken Plurals . . . . .	256
» <b>40.</b> Broken Plurals (continued) . . . . .	268
» <b>41.</b> Declension of Noun . . . . .	274
» <b>42.</b> Use of Cases. Emphasis. Permutative . .	278
» <b>43.</b> Pronouns . . . . .	287
» <b>44.</b> Prepositions . . . . .	290
» <b>45.</b> Adverbs . . . . .	305

	Pages
Lesson 46. Conjunctions . . . . .	313
» 47. Conditional sentences <i>شروط</i> . . . . .	321
» 48. Interjections . . . . .	327
» 49. Arabic Verse . . . . .	332
Supplement . . . . .	345
Arabic-English Vocabulary . . . . .	381
English-Arabic Vocabulary . . . . .	437
Arabic Index . . . . .	449
English Index . . . . .	460

---

zur Grammatik des modernen Schriftarabisch.  
Ernst Mainz -

# Introduction.

## § 1.

Arabic characters are written from right to left.

The alphabet (هجاء hijā) consists of 28 characters (حرف harf, plur. حُرُوف hurūf), which all represent consonants. Most of these letters are written in slightly different forms according to whether they 1. stand alone or 2. are joined to a preceding letter or 3. are joined to a preceding and a following letter or 4. are joined to a following letter only.

Names of the letters.	Standing alone.	Joined to			Transcription.
		preceding letter.	preceding and following letters.	following letter only.	
ألف <sup>ا</sup> alif <sup>1</sup>	ا	ا	—	—	â
باء <sup>ب</sup> bâ	ب	ب	ب	ب	b
تاء <sup>ت</sup> tâ	ت	ت	ت	ت	t
ثاء <sup>ث</sup> thâ	ث	ث	ث	ث	th = th (e.g. both)
جيم <sup>ج</sup> jîm	ج	ج	ج	ج	j (Properly dj)
حاء <sup>ح</sup> hæ	ح	ح	ح	ح	h
خاء <sup>خ</sup> khâ	خ	خ	خ	خ	kh {like German ach is. vclar of O'Leary p. 4}
دال <sup>د</sup> dâl	د	د	—	—	d
ذال <sup>ذ</sup> dhâl	ذ	ذ	—	—	dh = th (e.g. the)
راء <sup>ر</sup> râ	ر	ر	—	—	r

Names of the letters.	Standing alone.	Joined to			Transcription.
		preceding letter.	preceding and following letters.	following letter only.	
زَاي zâi	ز	ز	—	—	z
سِين sîn	س	س	س	س	s
شِين shîn	ش	ش	ش	ش	sh
صَاد şâd	ص	ص	ص	ص	ş
ضَاد ḍâd	ض	ض	ض	ض	ḍ (d.l.)
طَاء ṭâ	ط	ط	ط	ط	ṭ
ظَاء ṣâ	ظ	ظ	ظ	ظ	ṣ (t.h.)
عَيْن ‘ain	ع	ع	ع	ع	‘
غَيْن ghain	غ	غ	غ	غ	gh
فَاء fâ	ف	ف	ف	ف	f
قَاف qâf	ق	ق	ق	ق	q
كَاف kâf	ك	ك	ك	ك	k
لَام lâam	ل	ل	ل	ل	l
مِيم mîm	م	م	م	م	m
نُون nûn	ن	ن	ن	ن	n
هَاء hâ	ه	ه	ه	ه	h
وَاو wâw	و	و	—	—	w
يَاء yâ	ي	ي	ي	ي	y

Note 1. The letter ʾ (alif) has no sound of its own but is used merely a) as a support for hamza under certain conditions (see § 10), or b) to lengthen a preceding vowel (see § 6)



or c) at the end of 3rd plur. of verbs (see § 6, Note 4). The first real consonant of the Arabic alphabet is ع (see §§ 3 and 10).

Note 2. When the letter tā is used as the feminine ending of nouns or adjectives it is written as hā (هـ) with two dots (ة) and is called تَاءٌ مَرْبُوتَةٌ tā marbūṭa, the ordinary tā being called تَاءٌ طَوِيلَةٌ tā ṭawila. This tā of the feminine ending is not pronounced in modern Arabic except when followed by a word beginning with a vowel sound. The modern usage is observed in the technical terms of this book e.g. hamza for هَمْزَة; hamzat al-waṣl for هَمْزَةُ الْوَصْلِ.

Note 3. In NW. Africa f is written ف and q ف.

Note 4. The following letters are sometimes used in foreign words: پ = p; چ = ch (as in church), ف = v. ٢ = hard g.

## § 2.

The six letters ا ا ا ا ا ا can only be joined to preceding not to following letters. These are called حُرُوفٌ مُنْفَصِلَةٌ, ḥurūf munfaṣila i.e. separate letters; the others are called حُرُوفٌ مُتَّصِلَةٌ ḥurūf muttaṣila i.e. united letters.

Among ordinary combinations of letters in writing are the following: chiefly when ح is preceded by another letter -

ا. bâ-hâ ح. ḥâ-jîm-jîm لا or لا (joined to preceding letter لا) lâ-m-alif

ي. bâ-yâ س. sîn-hâ ل. lâ-m-hâ

ت. tâ-hâ ض. ṣâd-hâ م. lâ-m-mîm

ث. tâ-yâ ع. ʿain-jîm م. mîm-hâ

ج. jîm-hâ ف. fâ-hâ م. mîm-mîm

ح. ḥâ-jîm ف. fâ-yâ ن. nûn-hâ

ي. nûn-yâ ه. yâ-hâ

ح. ḥâ-mîm ه. yâ-mîm.

interchange of consonants in order to make words palatable

Heb. Israel : Israin (Arabic)  
Gabriel : Jibrān (of Jewish Arabic)  
Bethel : Baytān

## § 3.

## Pronunciation of the Consonants.

The following letters are pronounced like their English equivalents:

ب bā = b. ت tā = t. ث thā = th as in *think*.  
ج jīm = j. د dāl = d. ذ dhāl = dh = th as in  
*this*. ر rā = r. ز zai = z. س sīn = s as in *so*.  
ش shīn = sh as in *shot*. ف fā = f. ك kaf = k.  
ل lām = l. م mīm = m. ن nūn = n. ه hā = h.  
و wāw = w. ي yā = y. (و and ی are also used  
to lengthen a preceding u or i vowel see § 6).

The following represent sounds foreign to English:

ء hamza is a click produced by a quick compression of the upper part of the throat.

ح ḥā is an h pronounced with a strong expulsion of air from the chest.

خ khā is a guttural ch as in the Scotch "loch" but more from the throat.

ص ṣād, ض ḍād, ط ṭā and ظ zā form a group of emphatic sounds corresponding with س s, د d, ت t and ز z distinguished from them by the tongue being placed against the palate instead of against the teeth.

ع ʿain is a very strong guttural produced by compression of the throat and expulsion of the breath.

غ ghain has a hard sound between a snarling pronunciation of gh and r.

ق qāf is a k sound produced in the throat, (like the cawing of a crow).

## § 4.

## Classification of the Letters.

1. Arabian grammarians divide the letters of the alphabet (أَلِفْبَاءُ حُرُوفُ al-hijā' hurūf al-hijā') into a) those

which are dotted (حُرُوفٌ مُجَمَّةٌ ḥurūf mu'jama) and b) those which are not dotted (حُرُوفٌ مُهْمَلَةٌ ḥurūf muhmala).

2. More practical is the division into a) Sun letters (أَلْحُرُوفُ الشَّمْسِيَّةُ alḥurūf ashshamsīya) namely ن, ئ, ظ, ط, ص, ش, س, ز, ر, ذ, ث, ت which assimilate the l of the Article, and b) Moon letters (أَلْحُرُوفُ الْقَمَرِيَّةُ alḥurūf alqamariya), comprising the other letters of the alphabet, which do not assimilate the l (see Lesson 1).

3. The letters ا alif, و wāw and ي yā are called Weak letters (أَلْحُرُوفُ الْعِلَّةِ ḥurūf al'illa) because they are often interchanged or dropped under the influence of other letters. Contrasted with these, the other letters of the alphabet are called Sound letters (أَلْحُرُوفُ الصَّحِيحَةِ alḥurūf aṣṣaḥiḥa).

§ 5. *A piece of writing is called basit when vowels are left out. and Vowels. mushakil when they are written.*

Every consonant in a vocalised Arabic text is provided with a vowel sign or with a sign indicating the absence of a vowel.

The vowel signs (شَكْلٌ shakl, Plur. أَشْكَالٌ ashkāl or

شُكُولٌ shukūl) are three in number:

1. فَتْحَةٌ fatha, a small diagonal stroke over a consonant = ä as in د da. *(the sound is like the sign fatha open-mouth. i.e. A in Syriac reduced to)*
2. كَسْرَةٌ kasra a small diagonal stroke under a consonant = ĩ as in د di. *(the sound is like the sign kasra - 'sign kasra' - break off - from 'casing off' sound as pronounced)*
2. ضَمَّةٌ ḍamma, a small و above a consonant = ū as in د du. *(= Syriac ܐ - 'or the consonant' The sound ḍamma the sign ḍamma (meaning) ܐܘܢܐ - collect together - from position 2)*

The sign indicating the absence of a vowel is — written above a consonant. It is called سُكُونٌ sukūn or جَزْمَةٌ jazma e.g. كُنْ kun.

Note 1. The three vowel signs above do not actually represent all the vowel sounds used in pronunciation for while fatha preserves the ā sound after ح, خ, ع, غ, it inclines to the sound of au in “taught” after the Emphatic letters ص, ض, ط, ظ, and is usually thinned down to the sound of ě after the other letters as in كَلْبٌ kelbun.

Note 2. In Arabic a vowel is called a “movement” (حَرَكَةٌ ḥaraka) and so a consonant is either “moved” (مُتَحَرِّكٌ mutaḥarrik) i.e. provided with a vowel, or “resting” (سَاكِنٌ sākin) i.e. without vowel.

## § 6.

### Long Vowels and Diphthongs.

The long vowels ā, ī, ū are expressed in Arabic by the signs — — — followed by ا, ي, و (written without sukūn), thus مَالٌ mālun “wealth”, كَيْسٌ kīsun “a purse”, طُولٌ ṭūlun “length”.

The diphthongs ai and au (now generally pronounced as English a and o) are written اِى and اَوْ as بَيْتٌ bāitun “a house”, خَوْفٌ khaufun “fear”.

Note 1. In a few words ā is expressed by a short vertical stroke over a consonant as in هَذَا hādhā “this”, ذَلِكَ dhālika “that”, لَكِنْ lākin “but”, اَللَّهُ allāhu “God” etc.

Note 2. At the end of a word ā is often expressed by — followed by ى (without dots or sukūn), thus رَمَى ramā “he



threw", اِلَى ila "unto". As soon as this يَ— ceases to be final it returns to the form اَ— e.g. رَمَاهُ ramāhu "he threw him". The Arabian grammarians call this اَلِفٌ بِصُورَةِ الْيَاءِ the alif biṣurat alyā' "alif in the form of ya". The sign for ā at the end of a word (whether اَ or يَ) is called اَلِفٌ مَّقْصُورَةٌ

alif maqṣūra "alif that can be shortened" because it is shortened when followed by a word beginning with hamzat alwasl (see § 11).

Note 3. In a few words ending in āt an older form of writing them with اِ or اِيَّة occurs. These are حَيَاةٌ or حَيَاةٌ hayātun "life", صَلَاةٌ or صَلَاةٌ ṣalātun "prayer", زَكَاةٌ or زَكَاةٌ zakātun "alms", تَوْرَاةٌ or تَوْرَاةٌ taurātun "Torah" (the Mosaic Law). (This is the orthography of an earlier pronunciation.)

Note 4. An اَ is written but not pronounced after the with which some verbal forms end e.g. كَتَبُوا katabū "they wrote" رَمَوْا ramaw "they threw". The اَ is also not pronounced in the word مِائَةٌ mi'atun "hundred".

## § 7.

### Nunation.

At the end of nouns and adjectives, when indefinite, the three vowel signs are sometimes written double, thus اَ, اِ, اِ and are then pronounced *un*, *in*, *an*.

This is the so-called Nunation (تَنْوِينٌ tanwīn). The sign for *an* has اَ as well, except after سَ e.g. بَابًا bābān, خَلِيفَةً khalīfatan.

When however *an* is a contraction for ayun we find it written يَ— as هُدًى hudan (for hodayun); as

a contraction for *awun* it is written <sup>ء</sup>ى or <sup>ء</sup>ا as عَصَى or عَصًا ‘aşan (for ‘aşawun).

### § 8.

#### Sukūn or Jazma.

The absence of a vowel after a consonant is indicated by the sign ْ called سُكُونٌ sukūn or جَزْمَةٌ jazma e.g. قَتَلَ qatlun “a killing”, كَتَبَتْ katabat “she wrote”.

The letters و and ى take sukūn when they form diphthongs, but not when they only lengthen vowels (see § 6).

For the omission of sukūn with the lām of the article see § 9.

A vowelless consonant is said to be سَاكِنٌ sākin “resting” (§ 5, note 2).

### § 9.

#### Tashdīd.

When a consonant occurs twice without a vowel sound between, it is written once only and the sign ّ (called تَشْدِيدٌ tashdīd) is placed over it e.g. مَرَّ marra “he passed by”, مَارَّ mārrun “passing by”. The consonantal sound however must be distinctly pronounced twice.

Tashdīd often indicates assimilation. Thus the ى

(a) of the Article اَلْ al is assimilated when the word to which it is prefixed begins with a Sun letter (see § 4). The ى is retained in writing but without sukūn; and tashdīd is written over the following letter e.g. شَمْسٌ shamsun “sun” becomes with the Article اَلشَّمْسُ ash-shamsu “the sun”; رَجُلٌ rajulun “a man” becomes اَلرَّجُلُ arrajulu “the man”.



(b) Again the ن of the words أَنْ 'an "that", مِنْ min and عَنْ 'an "from" is assimilated to the ل and م of لَا lā "not", مَا mā "what" and مَنْ man "who, whom" in أَلَا allā = an-lā, "that not", مِمَّا mimma and عَمَّا 'ammā "from what", مِمَّنْ mimman and عَمَّنْ 'amman "from him who": so also إِلَّا 'illa = 'in-lā "if not".

(c) Sometimes the letters ط, ظ, ض, ز, ذ, ث, ت are assimilated to a following ت. (Buk. ep. Wright. vol. I. p. 15.B.)

Here also the letter assimilated is left in the writing but without sukūn, while a tashdīd is written over the ت e.g. أَرَدْتُ aratta = arad-ta, لَبِثْتُ labittu = labith-tu.

### § 10.

Hamza. = هَمْزَة (= compression) p. 31.)

Hamza ء (هَمْزَة cf. § 1, Note 1 and § 3) is of

two kinds 1. هَمْزَة الْقَطْع hamzat alqat', which cannot be dropped and 2. هَمْزَة الْوَصْلِ hamzat alwasl, which is omitted under some circumstances (see § 11).

It is generally written above (with َ and ُ) or under (with ِ) one of the letters ا, و, ي but sometimes independently. The following are the rules for writing it:

I. At the beginning of a word it is always written

with ا e.g. أَمْرٌ 'amrun, إِبْرَةٌ 'ibratun, أَذْنٌ 'udhnun.

II. In the middle of a word:

a) Preceded by ا and 1. followed by ا or

sukūn it is written above ا e.g. سَأَلَ sa'ala, رَأْسٌ ra'sun;

2. followed by ي it is written above ي e.g. يَئِسَ

ya'isa; 3. followed by و it is written above و e.g.

بَؤْسٌ ba'usa.

b) Preceded by — i it is written above <sup>ي</sup> e.g. <sup>بِ</sup>bi'run.

c) Preceded by — u it is written above <sup>و</sup> when followed by a or u, above <sup>ي</sup> when followed by i, e.g. <sup>يُ</sup>yu'allifu, <sup>سُ</sup>su'ila.

d) Preceded by sukūn it is written above <sup>ا</sup> when followed by —, over <sup>و</sup> when followed by u, over <sup>ي</sup> when followed by — e.g., <sup>يَسْأَلُ</sup>yas'alu, <sup>يَبْأُسُ</sup>yab'usu.

e) If hamza is preceded by <sup>ا</sup> or <sup>و</sup> of the long vowel, it is written a little above the line without any bearer e.g. <sup>تَسْأَلُ</sup>tasā'ala, <sup>مَقْرُوءَةٌ</sup>maqrū'atun; if preceded by the <sup>ي</sup> of long i, it is written above the stroke that joins the <sup>ي</sup> to the following letter e.g. <sup>خَطِئَةٌ</sup>khaṭi'atun.

### III. At the end of a word:

a) It is not affected by the vowel that follows it, but is written over <sup>ا</sup> after —, over <sup>و</sup> after —, over <sup>ي</sup> after — e.g. <sup>قَرَأَ</sup>qara'a, <sup>يَقْرَأُ</sup>yaqra'u, <sup>دَانُوْا</sup>danu'a, <sup>خَطِئَ</sup>khaṭi'a.

b) After sukūn it has no bearer e.g. <sup>دَاوُنْ</sup>ḍau'un, <sup>شَايُنْ</sup>shai'un. [With the ending *an* the hamza is written over the stroke connecting the previous letter with the <sup>ا</sup> e.g. <sup>شَايَا</sup>shai'an; if however the preceding letter cannot be connected the <sup>ا</sup> is omitted and the hamza written without bearer e.g. <sup>جُزْ</sup>juz'an.]

## § 11.

### Hamzat alwaṣl.

1. In some cases the hamza at the beginning of a word is no essential part of its form, but seems to

be written only to prevent a syllable from beginning with a vowel. In such cases, when it follows another word, the hamza is dropped with its vowel, a sign called waṣla (وَصلَة) is put in place of the hamza and the two words are read as one. If the preceding word does not end in a vowel, then one is given to it in accordance with the rules below (4). The Hamza in these cases is called اَلْوَصْلُ hamzat alwaṣl. The ا, though preserved in the writing, is not pronounced, neither has the waṣla any effect on the pronunciation.

Examples: عَبْدُ الْقَادِرِ 'abdu 'lqādiri; وَأَنْصَرَفَ wa'n-

ṣarafa (from وَأَنْصَرَفَ), رَأَيْتُ ابْنَ الْأَمِيرِ ra'aitu 'bna 'lamīri.

2. The hamza is hamzat alwaṣl: {*o'leary - p. 130* } *adverb is la > l*

a) In the Article الْ al e.g. عَبْدُ الْقَادِرِ 'abdu 'lqādiri.

b) In the Imperative of the I form of the Verb (Lesson 16) e.g. قُلْتُ أَكْتُبْ qultu 'ktub "I said: write".

c) In the Perfect, Imperative and Verbal noun of the VII, VIII, IX and X forms of the verb (Less. 18) e.g. فَانْهَازِمَ fa'nhazama.

d) In the following eight words: (*o'leary. Com. Grammar p. 13*)

{ ابْنٌ ibnun "son". = (*bn*)

{ إِمْرَأَةٌ imra'un or إِمْرُؤٌ im-ru'un "man". (*ura*)

{ ابْنَةٌ ibnatun "daughter".

{ إِمْرَأَةٌ imra'atun "woman".

{ اِثْنَانِ ithnāni "two" (*thn*) (Masc.).

{ إِسْمٌ ismun "name". (*sm*)

{ اِثْنَانَتَانِ ithnānatāni "two" (Fem.).

{ إِسْتٌ istun "buttock". (*st*)

3. If the word preceding a hamzat alwaṣl does not end in a vowel, then the final consonant generally

receives a kasra —, e.g. قَدْ أَنْصَرَفَ qadi 'nṣarafa “he has already gone away”. The nunation also takes — after it.

*Exceptions.* The Preposition مِنْ min “from” takes — before the Article as مِنَ الْوَلَدِ minā 'lwaladi “from the boy”; in other cases it takes the usual — e.g. مِنْ ابْنِهِ mini 'bnihi “from his son”.

The Personal pronouns هُمْ hum, كُمْ kum and أَنْتُمْ antum, the ending تُمْ tum of the 2<sup>nd</sup> Pers. Plur. Perf. of the verb and the Preposition مُذْ mudh (= مُنْذُ mundhu) “since” take — u before the hamzat alwaṣl e.g. لَعَنَهُمُ اللَّهُ la'anahumu 'llāhu “May God curse them”; رَأَيْتُمُ الْوَلَدَ ra'aitumu 'lwalada “You have seen the boy”.

If the word preceding the hamza ends with ا, و, or ي which lengthen the vowels before them, then although the writing is not altered, the vowel must be pronounced short (see § 13, 3) e.g. أَبُو الْوَلَدِ abū 'lwaladi, فِي الدَّارِ fī 'ddāri.

If however the word ends in —ى or —و, then the ي takes — and the و takes — in place of the sukūn e.g. فِي عَيْنَيِ الْمَلِكِ fī 'ainayi 'lmaliki “in the eyes of the king”; مُصْطَفَوُ اللَّهِ muṣṭafawu 'llāhi “the chosen ones of God”.

The conjunctions لَوْ lau “if” and أَوْ au “or” follow the general rule and take — after the و.

4. The hamzat alwaṣl falls out of the writing as well as the pronunciation:



a) In the expression بِسْمِ اللَّهِ bismi'llāhi (for يَا سَمِ  
"In the name of God".

b) In the word ابْنُ ibnun "son" when it comes  
between the name of the son and that of the father  
(and not at the beginning of a line) e.g. عُمَرُ بْنُ أَحْطَابٍ  
'amaru 'bnu 'lkhattāb "Omar the son of Alkhattab".  
If the ابْنُ is predicative the ى is preserved e.g. زَيْدُ ابْنِ عَمْرٍو  
zaiduni'bnu 'amrin "Zaid is the son of Amr".

c) In the Article اَلْ al, if preceded by the Pre-  
position لِ li "to, for" or the strengthening Particle لِّ  
la "verily" e.g. لِلرَّجُلِ lirrajuli "to the man"; لِّلْوَلَدِ  
lilwaladi "to the boy", لِلْحَقِّ lalhaqqu "verily the truth".

If the noun begins with ل, then the ل of the Article  
falls out also e.g. لِلَّيْلَةِ (for اللَّيْلَةِ) lillailati "for the night".

Similarly from اَللَّهُ allāh "God" is formed لِلَّهِ lillāhi  
"to God".

d) The ى of the hamzat alwaṣl may drop out, when  
preceded by the Interrogative particle ا e.g. أَبْنُكَ abnuka  
(for أَبْنُكَ) "thy son"?

## § 12.

### Madda.

If a hamza with fatha (a) is followed by a vowelless  
alif, then the hamza and vowel are dropped and one  
alif only is written, while above this is written a sign  
~ called مَدَّة madda (really the second alif written  
horizontally above) which is pronounced ā, e.g. آمِنَ

aminun (for <sup>ا</sup>ا<sup>م</sup>ن), ر<sup>ا</sup> (for ر<sup>ا</sup>ا<sup>ه</sup>) ra'āhu, ق<sup>ر</sup>ان<sup>ق</sup>ur'ānun  
(for ق<sup>ر</sup>ان<sup>ق</sup>).

Note. In many books the usual ʾ which lengthens the vowel, is provided with this sign, when it precedes hamza  
e.g. ق<sup>ر</sup>اء<sup>ة</sup> sahrā'u "desert".

## § 13.

## The Syllable.

1. There are two kinds of syllable:

a) Open, consisting of a consonant and a short vowel e.g. ك<sup>ت</sup>ب<sup>ا</sup> ka-ta-ba.

b) Closed, consisting of a consonant, short vowel and vowelless consonant e.g. the 2<sup>nd</sup> and 3<sup>rd</sup> syllables in ك<sup>ت</sup>ب<sup>ت</sup>م<sup>م</sup> ka-tab-tum.

Syllables consisting of a consonant and a long vowel are considered closed since the letters د<sup>ا</sup> و<sup>ا</sup> ی<sup>ا</sup> are considered vowelless consonants e.g. د<sup>ا</sup>ری<sup>ا</sup> dā-rī.

A consonant followed by the nunation is also considered as closed (as if the n were written) e.g. د<sup>ا</sup>ر<sup>ن</sup> dā-run.

2. No syllable can begin with a vowelless consonant. If such a case arises from inflection in Arabic words, a hamzat alwaṣl with ʾ is prefixed e.g. ا<sup>ا</sup>ك<sup>ت</sup>ب<sup>ا</sup> uktub "write" (for ك<sup>ت</sup>ب<sup>ا</sup> ktub). In writing foreign words an unchangeable hamza (ع<sup>م</sup>ز<sup>ة</sup> الق<sup>ط</sup>ع) is prefixed e.g. ا<sup>ا</sup>ف<sup>ل</sup>اط<sup>ون</sup> aflātūnu "Plato", or the first consonant is provided with a vowel e.g. ف<sup>ر</sup>انس<sup>ا</sup> faransā (for fransā) "France".

or the first consonant is dropped e.g. سيف<sup>ا</sup> saif (sword) > saif

e.g. ك<sup>ا</sup>ليم<sup>ا</sup> kalīm (name) > kalīm



3. No syllable can close with two vowelless consonants. If such a case arises from inflection, the one letter falls out e.g. قَوْلٌ qūl becomes قُلْ qūl "say", (cf. also § 6, Note 2 and § 11, 3).

The only exception to this rule is in the case of words in which these letters *ا, و, ي* lengthening a vowel are followed by a doubled consonant e.g. *فَارَّ* *fārrun*, for *فَارَّ* from *فَارَّ* *fārirun*.

§ 14.

Accent.

1. In words of more than one syllable the accent is never on the last.

2. If the last syllable but one is closed, it receives the accent e.g. قَالُ qāla, يَقُولُ yaqúlu, خَيَّاطُونَ khayyātúna, اجْتَمَعْنَا ijtamá'nā, أَخْبَرْنَاكُمْ akhbarnákum.

3. In words of three syllables, if the last but one is open, the accent falls on the last but two e.g. كَتَبَ kátaba. In words of four or more syllables the accent is carried back until it meets with a closed syllable e.g. مَشُورَةٌ máshwaratun, تَجَنَّبَتَا tajánnabata, مَكْتَابَةٌ mukātabatun.

§ 15.

## Numerals.

1. In former times (and occasionally still in some artificial forms of literature) the letters of the alphabet are used to indicate numerals. In this case the order of the letters is that of the old Semitic alphabet, followed by the letters peculiar to the Arabic alphabet. This alphabet is called حُرُفُ الْأَبْجَدِ <sup>٥٥٥٥</sup> *hurūf al'abjad*.

حُرُوفُ <sup>اَلْاَبْجَدِ</sup> hurūf al'abjad.

1.	ا	20.	ك	200.	ر
2.	ب	30.	ل	300.	ش
3.	ج	40.	م	400.	ت
4.	د	50.	ن	500.	ث
5.	ه	60.	س	600.	خ
6.	و	70.	ع	700.	ذ
7.	ز	80.	ف	800.	ص
8.	ح	90.	ص	900.	ظ
9.	ط	100.	ق	1000.	غ
10.	ي				

This order is given in the following line:

أَجَدُ هَوَزٌ حُطَيَّ كَلَمَنْ سَعَفَصَ قُرِشَتْ تَخَذَ ضَطَغَ

but that used in NW. Africa differs slightly from this.

2. The numerals in general use now are:

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ .

1 2 3 4 5 6 7 8 9 0

These are read from left to right e.g. ١٨٩٧ 1897.

## § 16.

### Abbreviations.

A stroke resembling a madda is generally (though not always) put above abbreviations e.g. إِلَىٰ آخِرِهِ for إِلَىٰ آخِرِهِ ilā ākhirihī “and so forth” (literally “to its end”).

The following abbreviations are in common use after the names of certain persons: صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ = صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ ṣalla 'llāhu 'alaihi wasallama “God bless him and give him peace” used after the name of Mohammed.

عَمَّ = عَلَيْهِ ٱلسَّلَامُ 'alaihi 'ssalāmu “Upon him be peace” used after the names of other prophets.

رَضِيَ الرَّحْمَةُ = رَضِيَ الرَّحْمَةُ radiya 'llāhu 'anhu "May God be pleased with him" used after the names of the Companions of Mohammed.

رَحِمَهُ الرَّحْمَةُ = رَحِمَهُ الرَّحْمَةُ raḥimahu 'llāhu "May God have compassion on him" used after the names of the dead.

### Exercises in reading.

#### I.

بِ ت ل و ا ب بَلْ قُلْ حَم قُمْ كُلْ طِبْ  
 tib kul qum ḥamun qul bal abun wa li ta bi  
 سِرْ لَا مَا لَمْ عَنْ خُذْ ذُو نَمْ فِي دُمْ كَيَّ يَدْ  
 yadun kai dum fī nam dhū khudh 'an lam mā lā sir  
 وَيْ لُبْ مَدَّ طِبُّ دَلَّ كُلُّ  
 kullun dalla ṭibbun madda lubbun wai

#### II.

كَتَبَ قَتَلَ فَرَحَ حَسَنَ شَرِبَ قَتَلَ فَرَحَ  
 farahun qatlun shariba ḥasuna fariḥa qatala kataba  
 حَسَنَ حُسْنُ طَالَ خَافَ صَرَبَ حَبْلُ إِبِلُ  
 ibilun ḥablun ḍarḥun khāfa ṭāla ḥusnun ḥasanun  
 نُورٌ فَيْلٌ بَيْتٌ جَارٌ مَوْتُ قُمْتُ خِفْتُ رَأْسُ  
 ra'sun khifti qumta mautun jārun baitun filun nūrun  
 ظَبْرٌ بَحْرٌ نَهْرٌ بَكْرٌ أَكَلَ جَرَى  
 jarā akala bikrin nahrin baḥrin bukblun zahrin

## III.

كَتَبْتُ كَتَبْتُ كِتَابٌ كَاتِبٌ قُلْنَا نَفْسًا هَارِبٌ  
 hāribun nafsān qulnā kātibun kitābun katabtu katabat  
 يَكْتُبُ تَضْرِبُ أَقْتُلُ فَتَشْ فَتَشْ أَسَاسٌ كَتَبْتُمْ  
 katabtum asāsūn fattish fattasha aqtulu taḍribu jaktubu  
 فَرِحْنَا بَعَثُوا تَخْرُجُ كِتَابُهُ شُغْلُكُمْ مَكْتُوبٌ  
 maktūbun shughlukum kitābuhu takhruju ba'athū fariḥnā  
 مِفْتَاحٌ جَالِسٌ سَرَطَانٌ تَعْبَانٌ طَرِيقُكُمْ تَخْتَلِفُوا  
 takhtalifū ṭarīqukum ta'bānu saraṭānūn jālisan miftāḥun  
 اخْتِلَافٌ اجْتَمَعْنَا إِخْذَتُمْ إِحْمَرْتُ تَدَارَكَ  
 tadāraka iḥmarrat ittakhadhtum ijtama'nā ikhtilāfun  
 اضْطَرَبْتُ تَتَذَكَّرُ مُؤْمِنٌ أَكَلٌ أَخَذَ إِلَى عَلَى  
 'alā ilā ākhidun ākilun mu'minun tatadhakkaru idṭarabat  
 مُوسَى اسْتَنْتَسَاسٌ اسْتَحْلَفِينِي مُوَآخَذَةٌ مُؤَلِّفُونَ  
 mu'allifūna mu'ākhaḍatun istahlifinī isti'nāsun mūsā  
 تَأْلِيفًا

## \* IV.

ta'līfan

الْقَطْرُ الْمِصْرِيُّ يَكُونُ الزَّائِبَةُ الشَّمَالِيَّةُ الشَّرْقِيَّةُ مِنْ  
 أَفْرِيقِيَّةٍ وَيُقَالُ لَهُ أَيْضًا وَادِي النَّبِيلِ لِأَنَّهُ قِسْمُهُ الْجَنُوبِيُّ وَاقِعٌ بَيْنَ  
 سِلْسِلَتَيْ جِبَالٍ وَيَخْتَرِقُهُ نَهْرُ النَّبِيلِ الْعَظِيمُ مَسَاحَتُهُ جِغَرَفِيًّا  
 أَرْبَعُمِائَةِ أَلْفٍ مِيلٍ مُرَبَّعٍ وَأَمَّا مَسَاحَتُهُ الْمَقَاسَةُ فَهِيَ ٤٥ أَلْفَ  
 مِيلٍ مُرَبَّعٍ مِنْهَا ٥٧٣٤٠٠٠ فَدَانٍ أَرْضًا زَرَاعِيَّةً ٥

وَجَدُ هَذَا الْقَطْرَ مِنَ الشَّامِ الْبَحْرَ الْمُتَوَسِّطَ وَبِالشَّرْقِ  
خَطٌّ يَمْتَدُّ مِنْ خَانَ يُونُسَ عَلَى الْبَحْرِ الْمُتَوَسِّطِ إِلَى السُّوَيْسِ  
عَلَى الْبَحْرِ الْأَحْمَرِ وَالْبَحْرِ الْأَحْمَرِ وَبِالْجَنُوبِ بِلَادُ النُّوبَةِ  
وَبِالْغَرْبِ بِلَادُ بَرْقَةِ ۝

وَالنَّيْلُ نَهْرٌ يَخْتَرِقُ الْقَطْرَ الْمِصْرِيَّ مِنَ الْجَنُوبِ إِلَى الشَّامِ  
فَإِذَا وَصَلَ إِلَى قُرْبِ الْقَاهِرَةِ انْقَسَمَ إِلَى فَرْعَيْنِ يَسِيرُ أَحَدُهُمَا  
مَائِلًا إِلَى الشَّرْقِ حَتَّى يَصُبَّ إِلَى الْبَحْرِ الْمُتَوَسِّطِ عِنْدَ مَدِينَةِ  
دِمْيَاطَ وَالْآخَرُ يَسِيرُ مَائِلًا إِلَى الْغَرْبِ حَتَّى يَصُبَّ إِلَى ذَلِكَ  
الْبَحْرِ عِنْدَ ثَغْرِ رَشِيدَ ۝

وَيَنْقَسِمُ الْقَطْرُ الْمِصْرِيُّ بِهَذَا الْإِعْتِبَارِ إِلَى قِسْمَيْنِ جَنُوبِيٍّ  
وَشَمَالِيٍّ أَوْ قِبْلِيٍّ وَخَرِّيٍّ فَالْقِسْمُ الْقِبْلِيُّ وَيُقَالُ لَهُ الصَّعِيدُ  
أَوْ مِصْرُ الْعَلِيَا يَمْتَدُّ مِنْ آخِرِ حُدُودِ مِصْرَ جَنُوبًا إِلَى نَقْطَةِ  
تَفْرَعِ النَّيْلِ وَالْبَحْرِيَّ وَيُقَالُ لَهُ مِصْرُ السُّفْلَى يَمْتَدُّ مِنْ نَقْطَةِ  
تَفْرَعِ النَّيْلِ إِلَى الْبَحْرِ الْمُتَوَسِّطِ ۝

وَيُقَسَّمُ الْوَجْهُ الْبَحْرِيُّ إِلَى ثَلَاثَةِ أَقْسَامٍ مُتَوَسِّطٍ وَهُوَ  
الْوَاقِعُ بَيْنَ فَرْعِي النَّيْلِ وَقَدْ سَمِيَ لِذَلِكَ رَوْضَةُ الْبَحْرَيْنِ  
وَيُقَالُ لَهُ أَيْضًا الدَّلْتَا لِشَبَاهَتِهِ بِحَرْفِ الدَّالِ عِنْدَ الْيُونَانِيِّينَ



وَشَرْقِيَّ وَهُوَ الْوَاقِعُ إِلَى شَرْقِيَّ الدَّلْتَا وَيُقَالُ لَهُ الْخَوْفُ الشَّرْ  
 وَغَرْبِيَّ وَهُوَ الْوَاقِعُ إِلَى غَرْبِيَّهَا وَيُقَالُ لَهُ الْخَوْفُ الْغَرْبِيُّ هَذِهِ فِي  
 أَقْسَامِ الْقَطْرِ الْمِصْرِيِّ الطَّبِيعِيَّةِ أَمَّا أَقْسَامُهُ الْإِدَارِيَّةُ فَتَخْتَلِفُ  
 بِاخْتِلَافِ الْأَزْمَانِ ☆

### \* Transcription and Translation.

alquṭru 'lmiṣrīyu yukauwinu 'zzāwiyata  
 The land the Egyptian forms the angle  
 'shshamāliyata 'shsharqiyata min afriqiyatin wayuqālu  
 the northern the eastern of Africa and it is  
 lahu aiḍan wādi'nnili li'anna qismahu  
 called also the valley of the Nile because its part  
 'ljanūbiya wāqī'un baina silsilatai jibālin  
 the southern lies between two chains of mountains,  
 wayakhtariquhu nahru'nnili 'l'azīmu  
 and cuts through it the river of Nile the mighty.  
 masāhatuhu jighrāfiyan arba'umi'ati alfi mīlin  
 Its area (is) geographically 400 000 square  
 murabba'in wa ammā masāhatuhu 'lmuqāsatu  
 miles and as for its area the measured,  
 fahiya 65 alfa mīlin murabba'in minhā 5 736 000  
 it (is) 65 000 square miles, of which 5 736 000  
 faddānin arḍan zarā'iyatan.  
 faddāns (are) seed ground

wayaḥuddu hādha 'lquṭra mina 'shshamāli 'lbaḥru  
 And bounds this land on the North the sea  
 'lmutawassiṭu wamina 'shsharqi khaṭṭun yamtaddu  
 the Mediterranean and on the East a line which extends  
 min khāni yūnusa 'ala 'lbaḥri 'lmutawassiṭi ila  
 from Khān Yunus on the sea the Mediterranean to  
 'ssuwaisi 'ala 'lbaḥri 'l'aḥmari wa 'lbaḥru 'l'aḥmaru  
 Suez on the sea the Red, and the sea the Red;  
 wamina 'ljanūbi bilādu 'nnubati wamina  
 and on the South the district of Nubia; and on  
 'lgharbi bilādu barqata.  
 the West the district of Barqa.



wa 'nnilu nahrun yakhtariqu  
 And the Nile (is) a river (which) cuts through  
 'lquṭra 'lmiṣrīya mina 'ljanūbi ila 'shshamāh  
 the land the Egyptian from the South to the North  
 fa 'idhā waṣala ilā qurbi 'lqāhirati  
 and when it comes to the neighbourhood of Cairo,  
 'nqasama ilā far'aini yasīru aḥaduhumā mā'ilan  
 it divides into two branches, goes one of them tending  
 ila 'shsharqi ḥattā yaṣubba ila 'lbaḥri 'lmutawassiṭi  
 to the East until it flows into the sea the Mediterranean  
 'inda madīnati dimyāṭa wa 'lākharu yasīru mā'ilan  
 at the city of Damietta and the other goes tending  
 ila 'lgharbi ḥattā yaṣubba ilā dhālika 'lbaḥri 'inda  
 to the West until it flows into that sea at  
 thaghri rashīda.  
 the frontier of Rosetta.

wayanqasimu 'lquṭru 'lmiṣrīyu biḥādha  
 And is divided the land the Egyptian in this  
 'li'tibāri ilā qismaini janūbiyin washamāliyin au  
 way into two parts, a southern and a northern, or  
 qibliyin wabaḥriyin fa'lqismu 'lqibliyu  
 a southern and a sea-coast, and the part the southern,  
 wayuqālu lahu 'ssa'īdu au miṣru 'l'ulyā yamtaddu  
 and it is called the Sa'īd or Egypt the upper, extends  
 min ākhiri ḥudūdi miṣra janūban ilā  
 from the end of the limits of Egypt (on the) South to  
 nuqṭati tafarru'i 'nnili wa'lbaḥriyu  
 the point of the branching of the Nile; and the sea-coast,  
 wayuqālu lahu miṣru 'ssuflā yamtaddu min nuqṭati  
 and it is called Egypt the lower, extends from the point  
 tafarru'i 'nnili ila 'lbaḥri 'lmutawassiṭi.  
 of the branching of the Nile to the sea the Mediterranean.

wayuqsamu 'lwajhu 'lbaḥriyu ilā  
 And is divided the portion the sea-coast into  
 thalāthati aqsāmin mutawassiṭin wahuwa 'lwāqī'u baina  
 three divisions, a middle, and it lies between  
 far'ayi 'nnili waqad summiya  
 the two branches of the Nile, and it has been named  
 lidhālika rauḍatu 'lbaḥraini  
 on account of that the garden of the two rivers  
 wayuqālu lahu aiḍani 'dhdhaltā limushābahatihi  
 and it is called also the Delta on account of its

biḥarfi 'dhdhālī 'inda 'lyūnāniyina  
 ſemblance to the letter dhal among the Greeks,  
 waſharqīyin wahuwa 'lwāqī'u ilā ſharqīyi 'dhdhaltā  
 and an eastern, and it lies to the Eaſt of the Delta  
 wayuqālu lahu 'lḥaufu 'shſharqīyu waḡharbīyin  
 and is called the border the Eaſtern, and a western  
 wahuwa 'lwāqī'u ilā ḡharbīyiha wayuqālu lahu  
 and it lies to the Weſt of it, and is called  
 'lḥaufu 'lḡharbīyu hādhihi hiya 'aqſāmu  
 the border the Weſtern. Theſe are the diviſions  
 'lquṭri 'lmiſriyi 'ṭṭabi'iyatu 'ammā 'aqſāmuḥu  
 of the land the Egyptian the natural. As for its diviſions  
 'l'idāriyatu fatakhtalifu bi'khtilāfi  
 the administrative, they differ with the differing  
 'l'azmāni.  
 of the times.

---

# First Part.

## First Lesson.

(الدَّرْسُ الْأَوَّلُ 'addarsa l'awwalu.)

1. There is no indefinite article in Arabic.

2. The definite article for all genders and numbers *cp. for might be wrong! 345.0 No. 10* is <sup>al</sup>أَلِ 'al, which is prefixed to the noun which it defines, at the same time depriving it of the nunation (Intro. § 7), e.g. <sup>بيت</sup>بَيْت baitun "a house"; <sup>البيت</sup>الْبَيْت 'albaitu "the house".

The hamza of the article is hamzat alwasl (Intro. § 11) and so when it follows another word is dropped with its vowel and in pronunciation the <sup>l</sup>ل follows immediately the vowel of the preceding word e.g.

<sup>باب البيت</sup>بَابُ الْبَيْت bābulbaiti "the door of the house"; <sup>باب البيت</sup>بَابِ الْبَيْت bābilbaiti "of the door of the house"; <sup>باب البيت</sup>بَابَ الْبَيْت bāb-albaiti "the door (accus.) of the house".

3. In pronunciation the <sup>l</sup>ل of the article is assimilated to the Sun-letters (Intro. § 4, 2) ش س ز ر ذ د ت ن when the word to which it is attached begins with one of these e.g. <sup>الرجل</sup>الرَّجُل 'arrajulu "the man" <sup>الشمس</sup>الشَّمْسُ ashshamsu "the sun". In such words the <sup>l</sup>ل is written without vowel-sign and tashdīd is placed over the Sun-letter.

4. Adjectives as attributes are placed after the nouns they qualify. If the noun has the article the adjective must have it also e.g. <sup>نهر عريض</sup>نَهْرٌ عَرِضٌ nahrun 'arīḍun "a wide river"; <sup>النهر العريض</sup>النَّهْرُ الْعَرِضُ 'annahrul'arīḍu "the wide river".

5. The copula "is" or "are" is not expressed in Arabic, e.g. <sup>عَرِيضٌ</sup> <sup>النَّهْرُ</sup> 'aunahru 'arīḍun "the river is wide".

6. The personal pronouns of the singular are:

أَنَا	'anā I.	<sup>mod. Arab.</sup> anā	ihna
أَنْتَ	'anta Thou (masc.).	int	intu
أَنْتِ	'anti Thou (fem.).	inti	
هُوَ	huwa He.	hū	humu
		hi	(hiw)
هِيَ	hiya She.		uyyara

See p. 31

Vocabulary.

<sup>بُسْتَانٌ</sup> bustānun a garden.	<sup>بَحْرٌ</sup> baḥrun a sea.
<sup>كَبِيرٌ</sup> { kabīrun great, large.	<sup>قَصْرٌ</sup> qaṣrun a castle.
<sup>بَيْتٌ</sup> baitun a house.	<sup>خُبْزٌ</sup> khubzun bread.
<sup>صَغِيرٌ</sup> ṣaghīrun small.	<sup>طَيِّبٌ</sup> ṭaiyibun good.
<sup>مَحَلٌّ</sup> maḥallun a place.	<sup>رَجُلٌ</sup> rajulun a man.
<sup>حَسَنٌ</sup> ḥasanun { beauti- ful.	<sup>أَلْقَاضِيٌ</sup> { alqāḍī the judge (see Lesson 6, 2 Note 2).
<sup>كُوَيْسٌ</sup> kuwaiyisun {	<sup>تَعَبَانٌ</sup> ta'banu tired. (without nutation, see Lesson 41).
<sup>النَّيْلُ</sup> annīlu the Nile.	<sup>حَبِيبٌ</sup> ḥabībun a friend.
<sup>نَهْرٌ</sup> nahrun a river.	<sup>صَادِقٌ</sup> ṣādiqun upright.
<sup>مَلِكٌ</sup> malikun a king.	<sup>شَارِعٌ</sup> shārī'un a street.
<sup>عَدْلٌ</sup> 'ādilun just.	<sup>عَرِيضٌ</sup> 'arīḍun wide.
<sup>إِنْسَانٌ</sup> insānun a man.	<sup>قَبِيحٌ</sup> { qabīḥun bad, dis- graceful.



## Second Lesson.

### Exercise 1.

الْبُسْتَانُ كَبِيرٌ — الْبُسْتَانُ الْكَبِيرُ — الْبَيْتُ الصَّغِيرُ —  
 مُحَمَّدٌ حَسَنٌ — الرَّجُلُ حَسَنٌ — إِنْسَانٌ قَبِيحٌ — الْبَيْدُ  
 نَهْرٌ — مَلِكٌ عَدُوٌّ — الْبَحْرُ كَبِيرٌ — قَصْرٌ كَوَيْسٌ — خُبْرٌ  
 طَيِّبٌ — الْخُبْرُ طَيِّبٌ — أَنَا رَجُلٌ — الْقَاضِي رَجُلٌ طَيِّبٌ —  
 أَنْتَ تَعْبَانُ — هُوَ حَبِيبٌ طَيِّبٌ — الرَّجُلُ هُوَ أَحَبِّيبُ  
 الصَّادِقُ — الشَّارِعُ عَرِيسٌ —

### Transcription.

al-bustānu kabīrun. — al-bustānu 'lkabīru. — al-  
 baitu 'ṣṣaghīru. — maḥallun ḥasanun. — arrajulu ḥa-  
 sanun. — insānun qabiḥun. — annilu nahrun. — mali-  
 kun 'ādilun. — albaḥru kabīrun. — qaṣrun kuwaiyisun. —  
 khubzun ṭaiyibun. — alkhubzu ṭaiyibun. — anā rajulun.  
 — alqāḍī rajulun ṭaiyibun. — anta ta'bānu. — huwa  
 ḥabībun ṭaiyibun. — arrajulu huwa 'lḥabību 'ṣṣādiqun. —  
 shshri'u 'arīḍun.

### Exercise 2.

The house is large. — The garden is a beautiful  
 place. — Thou art a good man. — I am tired. —  
 The beautiful castle and (و) the wide river. — The  
 judge is upright. — I am an upright friend. — Thou  
 art a bad man. — The wide street.

## Second Lesson.

(الدَّرْسُ الثَّانِي)

### The Feminine.

1. Most feminine words take the ending ة atun  
 (for this form of t see Intro. § 1, Note 2), e.g. اِمْرَأَةٌ

an “a son”, ابْنَةٌ ibnatun “a daughter”; كَبِيرٌ kabīrun “great”, feminine كَبِيرَةٌ kabīratun.

2. The adjective agrees with the noun which it qualifies or is predicate to, e.g. الْأَبْنَةُ الْكَبِيرَةُ 'alibnatu 'lkabīratu “the big girl”, الْأَبْنَةُ كَبِيرَةٌ 'alibnatu kabīratun “the girl is big (or old)”.

3. Some words are feminine without having a feminine ending:

a) Nouns denoting females e.g. أُمُّ 'ummun “a mother”, عَرُوسٌ 'arūsun “a bride”, هِنْدٌ Hindun (name of a woman).

b) Proper names of lands and cities e.g. مِصْرٌ miṣru (without nunation) “Egypt, Cairo”, اَلشَّامُ 'ashshāmu (always with article), “Syria, Damascus”.

c) Names of those parts of the body which occur in pairs e.g. يَدٌ yadun “hand”, رِجْلٌ rijlun “foot”, عَيْنٌ 'ainun “eye” etc.

d) Many single words, among the commonest being:

أَرْضٌ 'arḍun, earth.

شَمْسٌ shamsun, sun.

خَمْرٌ khamrun, wine. (or *masa*)

نَارٌ nārun, fire.

دَارٌ dārun, house. (*habode*) (*mi*)

نَفْسٌ nafsun, self, soul.

رِيحٌ rīhun, wind. (*sometimes masa*)

سُوقٌ sūqun, market.

Note 1. Some words are used both as masculine and feminine, (see Less. 38).

Note 2. Other feminine endings are اِئْ and اِئْ (see Less. 38). (cf. Heb. *לְאִשָּׁה* - *locust*)

سَلَوَى, سَلَوَى, سَلَوَى = *quail*.



## Second Lesson.

Note 3. Nouns ending in ة denoting males are 1. culine e.g. خَلِيفَةٌ khalīfatu "a caliph", طَرْفَةٌ Tarafatu (the name of a poet).  
 cp. Heb. מְנַחֵם (man's name)

### Collectives.

4. Many words singular in form have a collective meaning e.g. هَجَارٌ ḥajarun "rock", زَيْتُونٌ zaitūnun "olives". To indicate a single object the feminine ending ة atun is appended to such words e.g. هَجَارَةٌ ḥajaratun "a piece of rock, a stone", زَيْتُونَةٌ zaitūnatun "a (single) olive".  
 شَجَرٌ = coll. trees, شَجَرَةٌ = a tree.

5. Interrogative sentences are introduced by the particles هَلْ or أ. The latter is prefixed to the first word of the sentence.

### Vocabulary.

جَدٌّ	{jaddun a grand-father.	حَاضِرٌ	{ḥāḍirun present, ready.
جَدَّةٌ	{jaddatun a grand-mother.	شَدِيدٌ	{shadīdun strong, violent.
صَالِحٌ	ṣāliḥun honest.	حَكِيمٌ	{ḥakīmun a wise man, physician.
جَنِينَةٌ	junainatun a garden.	طَيْرٌ	ṭairun a bird.
نَعَمْ	na'am yes.	طَالِعٌ	{ṭālī'un rising (of the sun).
لَا	lā no.	مُظِلٌّ	muẓillun shady. (55)
سَاعَةٌ	sā'atun an hour.	خَادِمٌ	{khādimun a man-servant.
قَدِيمٌ	{qadīmun old, ancient (of things).	خَادِمَةٌ	{khādimatun a maid-servant.
جَدِيدٌ	jadīdun new.		
وَلَدٌ	waladun a boy.		

مُطِيعٌ muṭī'un obedient.	مَلِكَةٌ malikatun a queen.
قَاهِرٌ qāhirun conquering.	غَارِبٌ {ghāribun setting (of the sun).
نَظِيفٌ nazīfun clean.	تُفَّاحٌ {tuffāhun apple (collective).
إِوزٌ {iwazzun goose (collective).	شَجَرٌ {shajarun tree (collective).
مَيِّتٌ maiyitun dead.	

Exercise 3.

الْجَدُّ كَبِيرٌ — الْجَدَّةُ كَبِيرَةٌ — الْبَنَةُ الصَّغِيرَةُ — ابْنٌ  
 صَالِحٌ — هَلِ الْجَنِينَةُ كَوَيْسَةٌ — نَعَمْ الْجَنِينَةُ كَوَيْسَةٌ — سَاعَةٌ  
 حَسَنَةٌ — الْبَيْتُ قَدِيمٌ — الدَّارُ جَدِيدَةٌ — الْأُمُّ حَسَنَةٌ —  
 الْوَلَدُ حَاضِرٌ — رِيحٌ شَدِيدَةٌ — الرِّيحُ شَدِيدَةٌ — أَنْتَ  
 تَعْبَانُ — نَعَمْ أَنَا تَعْبَانُ — هَلِ أَنْتَ الْقَاضِيُ — لَا أَنَا الْحَكِيمُ —  
 هَلِ فِي صَالِحَةٍ — لَا فِي قَبِيحَةٍ — الشَّمْسُ طَالِعَةٌ — الشَّجَرَةُ  
 الْمُظَلَّةُ — الْخَاتَمَةُ مُطِيعَةٌ — مِصْرُ الْقَاهِرَةِ (a name of Cairo)  
 — الْيَدُ نَظِيفَةٌ — الْإِوزُ طَيْرٌ — الْإِوزَةُ الْمَيِّتَةُ —

Transcription.

aljaddu kabīrun. — aljaddatu kabīratun. — alib-  
 natu 'sṣaghīratu. — ibnun ṣālīhun. — hali 'ljunainatu  
 kuwaiyisatun. — na'ami 'ljunainatu kuwaiyisatun. —  
 sā'atun ḥasanatun. — albaitu qadīmun. — addāru'jadī-  
 datun. — al'ummu ḥasanatun. — alwaladu ḥāḍirun. —  
 rīhun shadīdatun. — arriḥu shadīdatun. — a'anta  
 ta'bānu. — na'am anā ta'bānu. — hal anta 'lqāḍi. —

lā ana 'lḥakīmu. — hal hiya ṣāliḥatun. — lā hiya qabīḥatun. — ashshamsu ṭālī'atun. — ashshajaratu 'lmuzillatu. — alkhādīmatu muṭī'atun. — miṣru 'lqā-hiratu. — alyadu nazīfatun. — al'iwazzu ṭairun. — al'iwazzatu 'lmaiyyitatu.

## Exercise 4.

The mother is present. — A great fire. — Is the garden large? — No, the garden is small. — The new house is small. — The wind is violent. — Art thou (fem.) the grandmother? — Yes, I am the grandmother. — The beautiful daughter. — The king is just and the queen is beautiful. — The setting sun.

## X Third Lesson.

(الدَّرْسُ الثَّلَاثُ)

## Number.

1. There are three numbers in Arabic: Singular (مُفْرَدٌ mufrad), Dual (مُتَنِيّ muthanna or ثَنِيَّةٌ tathniya) and Plural (جَمْعٌ jam'). *(In colloquial Arabic neither the adjective nor the verb have no dual form)*

2. The Dual is formed by adding to the word (either masc. or fem.) the termination اَنِ āni for the nominative, اَيْنِ aini for the other cases, e.g. *In plural & dual proper accusative forms have been already seen in Gen. (O'Leary p. 17)*

مَلِكٌ malikun a king; مَلِكَانِ malikāni two kings (nom.); مَلِكَيْنِ malikaini two kings (other cases).

مَلِكَةٌ malikatun a queen; مَلِكَتَانِ malikatāni two queens (nom.); مَلِكَتَيْنِ malikataini two queens (other cases).

Note. In the fem. the 3 is changed to 4 whenever a suffix is added.

For the addition

In Dual & Plur. all accusative cases ending in 3 are changed to 4.

Dual: ayuna > ayina; āni > āni

p. 20.2. (8)

— g. ayina > ayina; ayina > ayina

## 3. The Plural is of two kinds:

a) The Sound plural (الْجَمْعُ السَّالِمُ 'aljam' assālim)

formed by the addition of endings to the singular.

b) The Broken plural (الْجَمْعُ الْمَكْسَرُ 'aljam' almu-kassar) formed by a change of vowels within the word and in some cases with an ending as well, (see Lessons 4 and 5).

## 4. The Sound plural masc. of nouns and adjectives

is formed by adding ون — ūna for the nominative and ين — ina for the other cases after the case-ending of the nominative singular has been dropped, e.g.

Singular.	Plural Nom.	Plural, other cases.
مَلِكٌ malikun.	مَلِكُونَ malikūna.	مَلِكِينَ malikīna.
كَثِيرٌ kathīrun.	كَثِيرُونَ kathīrūna.	كَثِيرِينَ kathīrīna.

The Sound plural of feminines is formed by changing ة — atun into ات — ātun for the nominative and ات — ātin for the other cases, e.g.

Singular.	Plural Nom.
خَادِمَةٌ khādimatun a maid-servant.	خَادِمَاتٌ khādimātun.
	Plural, other cases.
	خَادِمَاتٍ khādimātin.

Note. Some feminine nouns take a masculine sound plural, e.g. سَنَةٌ sanatun a year Plur. سِنُونَ sinūna; some masculine nouns also take a feminine sound plural, e.g. حَيَوَانٌ ḥayawānun animal, Plur. حَيَوَانَاتٌ ḥayawānātun.

5. Adjectives agree with their nouns not only in gender (see Less. 2, 2) but also in number except



that: a) when the noun is in the Sound fem. plur. the adjective is usually in the fem. singular, though it is occasionally in the fem. plur. when persons are indicated.

b) Broken plurals being originally Collectives, take the adjective in the fem. sing. (see Lessons 4 and 5).

(c) Adjectives always follow the noun wh. they modify.

Examples of the regular agreement:

خَادِمٌ حَسَنٌ {khādimun ḥasanun a good (beautiful) servant.

خَادِمَةٌ حَسَنَةٌ {khādimatun ḥasanatun a good maid-servant.

خَادِمَانِ حَسَنَانِ {khādimāni ḥasanāni two good servants.

خَادِمَتَانِ حَسَنَتَانِ {khādimatāni ḥasanatāni two good maid-servants.

خَادِمُونَ حَسُونٌ khādimūna ḥasanūna good servants.

Example of exception a):

خَادِمَاتٌ حَسَنَةٌ {khādimātun ḥasanatun good maid-servants.

or as the noun indicates persons

خَادِمَاتٌ حَسَنَاتٌ khādimātun ḥasanātun.

6. The personal pronouns are:

هُوَ huwa he.

هُمَا {humā they two (masc. and fem.).

هُمْ {hum they (masc.).

هِيَ hiya she.

(masc. and fem.).

هُنَّ {hunna they (fem.).

أَنْتَ {anta thou (masc.).

أَنْتُمَا {antumā you two (masc. and fem.).

أَنْتُمْ {antum you (masc.).

أَنْتِ {anti thou (fem.).

أَنْتُنَّ {antunna you (fem.).

أَنَا {anā I (masc. and fem.).

نَحْنُ {nahnu we (masc. and fem.).

heavy low  
p. 146.

hum

originally  
hinna

inta

nahnu

## Vocabulary.

مُعَلِّمٌ { mu'allimun a teacher.	مَبْسُوطٌ { mabsūtun con- tented.
مُعَلِّمَةٌ { mu'allimatun a (female) teacher.	زَعْلَانٌ { za'lānu vexed
لَامِعٌ lāmi'un flashing.	لَيْلٌ { lailun night (collective).
لَيْلَةٌ lailatun a night.	خَيَّاطَةٌ { khaijātatun a (female) tailor.
نَهَارٌ nahārun a day.	مُسْلِمٌ { muslimun a Mos- lem.
مَشْغُولٌ mashghūlun busy.	لَاعِبٌ lā'ibun playing.
خَبَّازٌ { khabbāzun a baker.	حَارَةٌ { ḥāratun a quarter (of a town).
مُجْتَهِدٌ { mujtahidun industrious.	مُظْلِمٌ muzlimun dark.
غَائِبٌ ghā'ibun absent.	كَسْلَانٌ { kaslānu idle.
خَيَّاطٌ khaiyāṭun a tailor.	نَجَّارٌ { najjārūn a car- penter.

## Exercise 5.

الْمُعَلِّمُ الصَّاحِبُ — الْمُعَلِّمُونَ صَالِحُونَ — الْعَيْنَانِ اللَّامِعَتَانِ —  
 الْمُعَلِّمَاتُ حَاضِرَةٌ — هَلْ أَنْتُمْ مَبْسُوطُونَ — لَا نَحْنُ  
 زَعْلَانُونَ — لَيْلَتَانِ وَنَهَارَانِ — هَلِ الْقَاضِيُ مَشْغُولٌ — نَعَمْ هُوَ  
 مَشْغُولٌ — الْخَبَّازُونَ مُجْتَهِدُونَ — الْأَبْنَتَانِ غَائِبَتَانِ — الْخَيَّاطُ  
 وَالْخَيَّاطَةُ مَشْغُولَانِ — الْخَيَّاطُونَ وَالْخَيَّاطَاتُ مُجْتَهِدُونَ —  
 الْمُسْلِمُونَ الصَّالِحُونَ — وَلَدَانِ لَاعِبَانِ — الْحَارَاتُ نَظِيفَةٌ —



## Transcription.

almu'allimu 'ṣṣāliḥu. — almu'allimūna ṣāliḥūna. —  
 al'aināni 'llāmi'atāni. — almu'allimētū ḥādiratun. —  
 hal antum mabsūṭūna. — lā naḥnu za'lānūna. —  
 lailatāni wanahārāni. — hali 'lqāḍi mashghūlun. — na'am  
 huwa mashghūlun. — alkhabbāzūna mujtahidūna. —  
 ālibnatāni ghā'ibatāni. — alkhaiyāṭu wa'lkhaiyātatu mash-  
 ghūlāni. — alkhaiyātūna wa'lkhaijātātu muytahidāna. —  
 almuslimūna 'ṣṣāliḥūna. — waladāni lā'ibāni. — alḥārātu  
 nazīfatun.

## Exercise 6.

The quarter (of the town) is clean. — The teachers  
 are present. — A flashing eye. — Are you (two) in-  
 dustrious? — Yes, we are busy. — Are you vexed? —  
 No, I am contented. — The Moslem is pious. — They  
 (masc.) are absent. — The beautiful tailoresses are  
 present. — The boy is industrious. — The night is  
 dark. — The servants and maid-servants are tired. —  
 The physician is busy. — Two busy physicians. —  
 Two clean hands. — Are the bakers idle? — Yes,  
 and the carpenters are idle, they are tired.

## Fourth Lesson.

(الدَّرْسُ الرَّابِعُ)

## The Broken Plural.

*Explanation.* Arabic words with few exceptions  
 (see Note) consist of three consonants called Radicals  
 together with certain vowels and sometimes prefixes or  
 suffixes. To indicate patterns or type-forms of words  
 Arabian grammarians use the three consonants فَعَل  
 the ف representing the first radical, the ع the second  
 and the ل the third e.g. كَلْبٌ kalbun "a dog" is said  
 to be of the form فَعَلَ; كَبِيرٌ of the form فَعِيلٌ; ضَلٌ (for  
 ظَلٌ) of the form فَعَلٌ; أَحْمَرٌ alḥmaru "red" of the form  
 مَفْعُولٌ of the form فَعْلَانٌ; تَعَبَانٌ of the form فَعْلَانٌ; مَبْسُوطٌ of the form مَفْعُولٌ.

Note. A few Arabic words have four radicals. The pattern فعلل is used for them.

There are 31 patterns of the Broken Plural (Less. 3, § 3). A complete list of these is given in Lessons 39 and 40. Among the most frequently used are:

a) أَفْعَالٌ e.g. أَوْلَادٌ 'aulādun plur. of وَلَدٌ waladun "a boy"; أَفْرَاسٌ 'afrāsun plur. of فَرَسٌ farasun "a horse"; أَشْرَافٌ 'ashrāfun plur. of شَرِيفٌ sharīfun "noble". In the same way are formed the plurals of طِفْلٌ ṭiflun "a baby"; مَطَرٌ maṭarun "rain"; وَقْتُ waqtun "time".

b) فُعُولٌ e.g. بُحُورٌ buḥūrun plur. of بَحْرٌ baḥrun "sea"; أُسُودٌ 'usūdun plur. of أَسَدٌ 'asadun "a lion"; شُهُودٌ shuhūdun plur. of شَاحِدٌ shāhidun "a witness"; حُقُوقٌ ḥuqūqun plur. of حَقٌّ ḥaqqun "a right". In the same way are formed the plurals of قَلْبٌ qalbun "a heart"; جُنْدٌ jundun "an army"; مَلِكٌ malikun "a king".

c) فَعَالٌ e.g. كِلَابٌ kilābun plur. of كَلْبٌ kalbun "a dog"; رِجَالٌ rijālun plur. of رَجُلٌ rajulun "a man"; so also are formed the plurals of جَبَلٌ jabalun "a mountain"; رُمْحٌ rumḥun "a spear"; كَبِيرٌ kabīrun "great".

d) فُعْلٌ e.g. كُتُبٌ kutubun plur. of كِتَابٌ kitābun "a book"; مُدُنٌ mudunun plur. of مَدِينَةٌ madīnatun "a city"; سُفُنٌ sufunun plur. of سَفِينَةٌ safinatun "a ship".

(e) أَفْعَلٌ e.g. أَنْهَرٌ 'anhurun plur. of نَهْرٌ nahrun "a river"; أَشْهُرٌ 'ashhurun plur. of شَهْرٌ shahrūn "a month"; أَرْجُلٌ 'arjulun plur. of رَجْلٌ rijlun "a foot".

a + b + c for nouns usually of the type فَعْلٌ and فَعْلٌ  
d) type - some singulars having a letter of prolongation after the second radical.

## Vocabulary.

The small letters after a word indicate that the Plural is of the form given under that letter in this lesson.

وَاسِكْهُنْ wasikḥun dirty.	طَوِيلْ ṭawilun long.
صَعْبْ {ṣaʿbun hard, diffi- cult.	أَلْفَرَاتُ {alfurātu the Euphrates.
طَرِيقْ (d) ṭarīqun a way.	مُخْلِصْ mukhliṣun honest.
سَهْلْ sahilun easy.	سَرِيعْ sarīʿun swift.
عِلْمْ {(b) ʿilmun know- ledge, science.	أَلْمَادِي almādī the past.
نَافِعْ nāfiʿun useful.	أَلْأَلِي alʿālī the high.
شَرْطْ {(b) shartun a con- dition.	حَرْفْ {(b) ḥarfun a letter (of the alphabet).
ثَابِتْ {thābitun firm, per- manent.	عَرَبِيْ {ʿarabīyun Arabic, Arabian.
صَالِحْ {(c) ṣāliḥun pious, honest.	سَيْفْ (b) saifun a sword.
حَارِسْ ḥārisun watchful.	قَاطِعْ qāṭiʿun cutting.
	نَاسْ nāsun people.

## X Exercise 7.

هُوَ كِتَابٌ صَعْبٌ — كُتِبَ صَعْبَةً — مَضْرُوبٌ وَالشَّامُ مَدِينَتَانِ  
حَسَنَتَانِ — الْمَدِينَةُ كَوَيْسَةٌ — طَرِيقٌ سَهْلَةٌ — الْعُلُومُ  
نَافِعَةٌ — الشُّرُوطُ صَعْبَةٌ — حُقُوقٌ ثَابِتَةٌ — هُوَ شَهِيدٌ  
صَالِحٌ — شُهُودٌ صَالِحٌ — الْكَلْبُ حَارِسٌ — الْكِلَابُ الْحَارِسَةُ —  
الْقُلُوبُ الْمُخْلِصَةُ — سَفَنٌ سَرِيعَةٌ — الْاَفْرَاسُ حَسَنَةٌ —

الْأَوْلَادُ مُطِيعُونَ — الْأَمْطَارُ الشَّدِيدَةُ — الْأَوَاقِتُ الْمَاضِيَةُ —  
 الْجِبَالُ عَلِيَّةٌ — الْحُرُوفُ الْعَرَبِيَّةُ — السُّيُوفُ قَاطِعَةٌ — الْأَنْهَارُ  
 الْكَبِيرَةُ — هُمْ نَاسٌ كِبَارٌ —

### Transcription.

huwa kitābun ṣaʿbun. — kutubun ṣaʿbatun. —  
 miṣru waʿshshāmu madīnatāni ḥasanatāni. — almuḍunu  
 kuwaiyisatun. — ṭuruqun sahilatun. — alʿulūmu nāfi-  
 ʿatun. — ashshurūṭu ṣaʿbatun. — ḥuqūqun thābitatun.  
 — huwa shāhidun ṣāliḥun. — shuhūdun ṣilāḥun. —  
 alkalbu ḥārisun. — alkilābu ʿlḥārisatu. — alqulūbu  
 ʿlmukhlīṣatu. — sufunun sarīʿatun. — alʿafrāsu ḥasa-  
 natun. — alʿaulādu muṭīʿūna. — alʿamṭāru ʿshshadīdatu.  
 — alʿauqātu ʿlmāḍiyatu. — aljibālu ʿāliyatun. — al-  
 ḥurūfu ʿlʿarabīyatu. — assuyūfu qāṭiʿatun. — alʿanhuru  
 ʿlkabīratu. — hum nāsun kibārun.

### Exercise 8.

The dogs are swift and watchful. — It is a diffi-  
 cult way. — Difficult ways. — The industrious boys.  
 — The Arabic letters are difficult. — They are (د) per-  
 manent rights. — An honest heart. — The high  
 mountains are beautiful. — Are you great people? —  
 No, we are honest people. — Useful books. — The  
 Arabian cities are dirty. — The Arabian sciences are  
 difficult. — The swords are long. — The Nile and  
 Euphrates are two great rivers. — The past month. —  
 The little babies.

## Fifth Lesson.

(الْدَّرْسُ الْخَامِسُ)

1. Further forms of the Broken Plural are:

f) فُعَلَاءُ e.g. وَزَرَءُ wuzarāʿu plur. of وَزِيرٌ wazīrun “a  
 Vezir, minister”; أُمَرَاءُ ʿumarāʿu plur. of أَمِيرٌ ʿamīrun



"a prince"; سَفَرَاءُ sufara'u plur. of سَفِيرٌ safirun "an ambassador"; أُسْرَاءُ 'usara'u plur. of أَسِيرٌ 'asirun "a captive". رَفِيقٌ, حَكَمَاءُ حَكِيمٌ companions

This is a very common plural for words of the form فَعِيلٌ when they denote persons or occupations.

g) أَفْعَاءُ e.g. أَصْدِقَاءُ 'aṣḍiqā'u plur. of صَدِيقٌ ṣadiqun "a friend"; أَنْبِيَاءُ 'anbiyā'u plur. of نَبِيٌّ nabīyun "a prophet"; أَقْرَبَاءُ 'aqribā'u plur. of قَرِيبٌ qaribun "a relative"; أَغْنِيَاءُ 'aghniyā'u plur. of غَنِيٌّ ghanīyun "rich".

h) فُعْلَانٌ e.g. فُرْسَانٌ fursānun plur. of فَارِسٌ fārisun "a rider"; بُلْدَانٌ buldānun plur. of بَلَدٌ baladun "a district"; قُضْبَانٌ quḍbānun plur. of قَضِيبٌ qaḍibun "a rod, sceptre".

2. Nouns with four radicals (فَعْلَل) have the following Broken Plurals: No Nunation

i) فَعَالِلٌ e.g. كَوَاكِبٌ kawākibu plur. of كَوْكَبٌ kaukabun "a star"; تَجَارِبٌ tajāribu plur. of تَجْرِبَةٌ tajribatun "an attempt". In the same way are formed the plurals of جَوْهَرٌ jauharun "a jewel"; مَكْتَبٌ maktabun "a school, office"; مَكْتَبَةٌ maktabatun "a library". = a place for writing

k) فَعَالِيلٌ e.g.

فَنَاجِينُ fanājīnu from فِنْجَانٌ finjānun "a cup".

صَنَادِيقُ ṣanādīqu from صُنْدُوقٌ ṣundūqun "a coffer".

خَنَازِيرُ khanāzīru from خِنْزِيرٌ khinzīrun "a pig".

In the same way are formed the plurals from  
 سُلْطَانٌ sulṭānun "a sultan"; مَكْتُوبٌ maktūbun "a letter";  
 قِنْدِيلٌ qindīlun "a lamp".

This form is used for the plural of all words of four radicals which have a long vowel between the third and fourth radicals.

1) فَعَالَةٌ a rare form used specially for living beings  
 e.g. تَلَامِيذٌ talāmīdhātun pl. of تَلْمِيذٌ tilmīdhun "a scholar".

3. The following words deserve special notice:

أَبْنٌ 'ibnun "a son" plur. أَبْنَاءٌ banūna or أَبْنَاءُ 'abnā'un.

ابْنَةٌ 'ibnatun or بِنْتُ bintun "daughter, girl", plur.  
 بَنَاتٌ banātun.

أَخٌ 'akhun "brother", plur. إِخْوَةٌ 'ikhwatun or  
 إِخْوَانٌ 'ikhwānun. = *brothers by association*. *blood brothers*

أُخْتُ 'ukhtun "sister", plur. أَخَوَاتٌ 'akhawātun.

Note 1. Some nouns have two or more forms of Broken

← Plural e.g. بحرٌ baḥrun "sea" has بُحُورٌ buḥūrun, بَحَارٌ biḥārun,  
 أَبْحُرٌ abḥurun and أَبْحَارٌ abḥārun.

Note 2. Some words have different forms of the Broken  
 Plural with different meanings e.g. بَيْتٌ baitun means "a house"  
 or "a verse of poetry". In the former sense the Plural is بَيْوتٌ  
 buyūtun, in the latter أَبْيَاتٌ abyātun.

#### Vocabulary.

فَارِغٌ fārighun empty. نَفِيسٌ nafisun precious.

كَرِيمٌ karīmun noble.

(Other words in the lesson.)

كَبِيرَانٌ (b. 30)  
 كَبِيرَاتٌ

نَفْسٌ نفوسٌ نفسٌ



## Exercise 9.

— السُّقَرَاءُ حَاضِرُونَ وَالْوُزَرَاءُ غَائِبُونَ — الْأَمِيرُ أَسِيرٌ —  
 أَصْدِقَاءُ مُخْلِصُونَ — النَّاسُ أَغْنِيَاءُ — الْبُيُوتُ الْعَالِيَةُ كَوَيْسَةٌ —  
 مَكْتَبٌ نَافِعٌ — السَّلَاطِينُ كِبَارٌ — الرِّمَاحُ طَوِيلَةٌ —  
 بَسَاتِينٌ حَسَنَةٌ — الْمُعَلِّمُونَ مَبْسُوطُونَ وَالتَّلَامِيذُ مُجْتَهِدُونَ —  
 السُّنْدُوقُ فَارِغٌ — بُلْدَانٌ غَنِيَةٌ — الْبَحَارُ (الْبُحُورُ) الْكَبِيرَةُ —  
 — الْأَقْرِبَاءُ ثُمَّ الْأَصْدِقَاءُ — الْأَجْوَهَرُ النَّفِيسُ — النَّفْسُ الْكَرِيمَةُ —  
 — الْبَنُونَ مُجْتَهِدُونَ وَالْبَنَاتُ مُطِيعَاتُ

*accent on at*

## Transcription.

assufarā'u ḥāḍirūna walwuzarā'u ghā'ibūna. —  
 al'amīru asīrun. — aṣḍiqā'u mukhlīṣūna. — annāsu  
 aghniyā'u. — albuyūtu 'l'āliyatū kuwaiyisatun. — ma-  
 kātibu nāfi'atun. — assalāṭīnu kibārun. — arrimāḥu  
 ṭawilatun. — basātīnu ḥasanatun. — almu'allimūna  
 mabsūṭūna wa'ttalāmidhatu mujtahidūna. — aṣṣundūqu  
 fārighun. — buldānun ghanīyatun. — albiḥāru (albuḥūru)  
 'lkabīratu. — al'aqribā'u humu 'l'aṣḍiqā'u. — aljauharu  
 'nnafīsu. — annafsu 'lkarīmatu. — albanūna mujta-  
 hidūna walbanātu muṭī'atun.

## Exercise 10.

The cups are empty. — The pigs are animals. —  
 The Sultan is just. — The princes and ministers are  
 present. — The letter is long. — Long letters. —  
 Noble souls. — The scholars are busy. — The boys  
 are contented, they are playing. — The horsemen are  
 tired. — Are the ambassadors present? — No, they  
 are absent. — Are you relatives? — Yes, and we are  
 friends. — The big coffers. — The jewels are precious.  
 — Beautiful verses. — The brothers and sisters are  
 present and the sons and daughters are absent.

# Sixth Lesson.

(الدرس السادس)

## Declension.

ج = to pronounce the  
and connect a word  
with kasra (i)

Wright  
L.T. p. 235.  
raising of the  
e) رفع

the being  
along or  
acted (by a person)  
rd) Another name  
ك = depression (of  
voice)

circumstances of men  
reasoning  
أبراهيم  
person's name  
resembling  
ual forms as  
and in ان

diptote

am =  
is a survival  
old accusative  
sing. a.

case is only now  
in independent  
res. acc.

1. There are three cases in Arabic: the Nominative (رَفْعُ raf'), Genitive, oblique or prepositional (جَرُّ jarr) and Accusative (نَصْبُ naṣb). = 'uplifting or elevation of voice'

2. These cases are expressed:

a) When the word originally has nunation — whether it be a masc. sing. or fem. sing. or broken plural — by the endings *un, in, an,* (written <sup>و</sup> — <sup>ا</sup> — <sup>ة</sup>).

circumstances of men  
reasoning  
أبراهيم  
person's name  
resembling  
ual forms as  
and in ان

b) When the word has originally no nunation by *u* for the nom., and *a* for the other cases.

c) When the word is defined by the article or a following word in the genitive — whether it has nunation or not originally — by *u, i, a*.

## Examples.

a) Nom. سَارِقٌ sāriqun "a thief". خَادِمَةٌ khādimatun "a maid-servant". أَوْلَادٌ aulādun "children".

Gen. سَارِقٍ sāriqin. خَادِمَةٍ khādimatin. أَوْلَادٍ aulādin.

Acc. سَارِقًا sāriqan. خَادِمَةً khādimatan. أَوْلَادًا aulādan.

b) Nom. مَكَّةٌ makkatu "Mecca". صَنَادِيقُ ṣanādiqu "coffers".

Gen. and Acc. مَكَّةً makkata. صَنَادِيقٍ ṣanādiqa.

c) Nom. السَّارِقُ assāriqu. صَاحِبُ الْبَيْتِ sāhibu-'lbaiti "the master of the house".

Gen. السَّارِقِ assāriqi. صَاحِبِ الْبَيْتِ sāhibi-'lbaiti.

Acc. السَّارِقَ assāriqa. صَاحِبَ الْبَيْتِ sāhiba-'lbaiti.

Note 1. A word without original tanwīn is called by the Arabian grammarians مُنْصَرِفٌ غَيْرٌ مُنْصَرِفٍ ghair munṣarif i.e. not (perfectly) declined. (see Less. 41).

**Note 2.** Words which end in ی preceded by kasra contract into ی — iyun and ی — iyin into — in; ی — iyu and ی — iyi into — i. In the Sound plural they drop the ی — altogether e.g. قَاضٍ qāḍin “a judge” for قَاضِي qāḍiyun (nom.) or قَاضِي qāḍiyyin (gen.) القَاضِي alqāḍī “the judge” for القَاضِي alqāḍīyū (nom.) or القَاضِي alqāḍīyi (gen.) Plural. nom. قَاضُونَ qāḍūna; gen. قَاضِينَ qāḍīna. Other forms are uncontracted e.g. قَاضِيًا qāḍiyan (acc.).

Note 3. The forms of the dual and plural have already been given in Lesson 3 so that the declension of the noun is now complete.

3. All prepositions govern the genitive, thus:

فِي fī “in” as فِي bustānin “in a garden”; فِي makkata “in Mecca”.

عَلَى alā “on” as عَلَى al-jibāl “on the mountains”.

لِ li “to, for” as لِلْوَلَدِ lilwaladi “for the boy” (see Intro. § 11, 4 c).

مِنْ min “from” as مِنْ al-bayūt mina l-buyūti “from the houses”. = Latīn ex - Latīn a or ab

4. The relation of a word and its following genitive is called إِصَافَةٌ idāfa; the governing word is called مُصَافٍ muḍāf and the genitive إِلَيْهِ muḍāf ilaihi.

(1) ضَافٍ ẓāf become guest of.  
(2) إِل = annex, (grammatical)

The word that governs a genitive is itself definite but never takes the article, thus **بَيْتُ رَجُلٍ** baitu rajulin means "the house of a man".

**بَيْتُ الرَّجُلِ** baitu 'rrajuli means "the house of the man".

When the governing word is indefinite the preposition **لِ** must be put before the following genitive e.g.

**بَيْتُ لِرَّجُلٍ** baitun lirrajuli "a house of the man"; or one may say **بَيْتُ مِنْ بُيُوتِ الرَّجُلِ** baitun min buyūti 'rrajuli (literally) "a house from the houses of the man".

### - Vocabulary.

<b>اللَّهُ</b> allāhu God.	<b>أَحْمَدُ</b> {ahmadu Ahmed (name of a man).
<b>سُوقٌ</b> sūqun a market.	<b>وَاسِعٌ</b> {wāsi'un wide, spacious. عَرِيفٌ
<b>جَارٌ</b> jārun a neighbour.	<b>عُمَرُ</b> {umaru Omar (name of a man).
<b>قَبْلَ</b> qabla before.	<b>زَيْدٌ</b> {zaidun Zaid (name of a man).
<b>صَاحِبٌ</b> {sāhibun master, owner, friend.	<b>مَشْهُورٌ</b> {mashhūrun renowned.
<b>الْيَوْمَ</b> {alyauma the day = to-day.	<b>مَجْلِسٌ</b> {majlisun as- sembly, council.
<b>ظَهْرٌ</b> zahrūn a back.	<b>زَوْجَةٌ</b> {zaujatun a sponse, wife.
<b>مِفْتَاحٌ</b> miftāḥun a key.	<b>رَأْسٌ</b> {ra'sun a head, beginning.
<b>بَابٌ</b> {bābun (pl. أَبْوَابُ abwābun) a gate, door.	<b>حِكْمَةٌ</b> {hikmatun wisdom.
<b>مَفْتُوحٌ</b> maftūḥun open.	<b>تَخَافَةٌ</b> makhāfatun fear.
<b>رَفِيقٌ</b> {rafiqun a compa- nion.	



## Exercise 11.

صَاحِبُ الْبَيْتِ غَائِبٌ الْيَوْمَ — الْفَارِسُ عَلَى ظَهْرِ الْفَرَسِ —  
 الْأَمِيرُ غَائِبٌ خَادِمُ الْأَمِيرِ فِي الدَّارِ — مِفْتَاحُ بَابِ الْبَيْتِ —  
 أَبْوَابُ الْمَدِينَةِ مَفْتُوحَةٌ — عُمَرُ صَاحِبُ لَزِيدٍ — بَسَاتِينُ الشَّامِ  
 مَشْهُورَةٌ — كَلْبُ الْوَلَدِ حَارِسٌ — كُتُبُ التَّلَامِيذِ نَظِيفَةٌ —  
 أَحْسَنُ أَصْدِقَاءِ الرَّجُلِ — قَصْرُ الْأَمِيرِ فِي الْمَدِينَةِ — بُيُوتُ  
 الْمَدِينَةِ عَلِيَّةٌ — الرَّجُلُ حَاضِرُونَ فِي الْمَجْلِسِ — زَوْجَةُ  
 الْقَاضِي حَسَنَةٌ — رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ — بَيْتٌ مِنْ بُيُوتِ  
 الْأَمِيرِ فِي السُّوقِ — أَنْتُمْ حَاضِرُونَ فِي بُسْتَانِ الْجَارِ — الْجَارُ  
 قَبْلَ الدَّارِ الرَّفِيقُ قَبْلَ الطَّرِيقِ —

## Transcription.

ṣāhibu 'lbaiti ghā'ibuni 'lyauma. — alfārisu 'alā  
 zahri 'lfarasi. — al'amīru ghā'ibun khādimu 'l'amīri  
 fi'ddāri. — miftāhu bābi'lbaiti. — abwābu 'lmaḍīnati  
 maftūhatun. — 'umaru ṣāhibun lizaidin. — basātinu  
 'shshāmi mashhūratun. — kalbu 'lwaladi ḥārisun. —  
 kutubu 'ttalāmidhati nazīfatun. — naḥnu aṣḍiqā'u  
 'rrajuli. — qaṣru 'l'amīri fi'lmaḍīnati. — buyūtu 'lma-  
 ḍīnati 'āliyatun. — arrijālu ḥāḍirūna fi'lmajlisi. —  
 zaujatu 'lqāḍi ḥasanatun. — ra'su 'lḥikmati makhāfatu  
 'llāhi. — baitun min buyūti 'l'amīri fi'ssūqi. — antum  
 ḥāḍirūna fi bustāni 'ljāri. — aljrāu qabla 'ddāri 'rrafīqu  
 qabla 'tṭarīqi.

## X Exercise 12.

Is the master of the servant in the house? — No,  
 he is in the garden of the neighbour. — You are the  
 friends of the man. — The merchant is present in the



market of the city. — The door of the house is open. — The man's dogs (dogs of the man) are watchful. — The king's ministers are present in the council. — Is the physician present? — The physician is absent and the wife of the physician is present to-day. — Ahmed is a friend of the judge. — The gardens of the city are spacious. — The relatives of the physician are rich.

## Seventh Lesson.

(الدرس السابع)

### The Genitive (continued).

1. The Dual and Sound plural masc. lose their final ن with its vowel when they are followed by a genitive; thus the ending ان āni becomes ا ā, ين aini becomes اى ai, تان atāni becomes ت atā, اتان atāni becomes اتى atai, ون ūna becomes و ū, ين ina becomes اى ī, e.g.

بَيْتَا الرَّجُلِ { baitā 'rrajuli the two houses of the man.

بَابَا بَيْتَيِ الرَّجُلِ { bābā baitayi 'rrajuli the two doors of the two houses of the man.

ابْنَتَا الْوَزِيرِ { ibnatā 'lwazīri the two daughters of the minister.

بَيْتُ ابْنَتَيِ الْوَزِيرِ { baitu 'bnatayi 'lwazīri the house of the two daughters of the minister.

مُعَلِّمُو الْوَلَدِ { mu'allimū 'lwaladi the teachers of the boy.

كُتُبُ مُعَلِّمَيِ الْوَلَدِ { kutubu mu'allimi 'lwaladi the books of the teachers of the boy.

2. The words أَبٌ abun "father", أَخٌ akhun "brother", حَمٌ ḥamun "father-in-law", ذُو dhu "master,

possessor" (only used with a genitive), فَم famun "mouth" take the following forms before a genitive:

Nom.	أَبُو abū	Acc.	أَبَا abā	Gen.	أَبِي abi
,,	أَخُو akhū	,,	أَخَا akhā	,,	أَخِي akhi
,,	حَمُو ḥamū	,,	حَمَا ḥamā	,,	حَمِي ḥami
,,	ذُو dhū	,,	ذَا dhā	,,	ذِي dhi
,,	فُو fū	,,	فَا fā	,,	فِي fi.

Thus:

أَبُو مُحَمَّدٍ abū muḥammadin Mohammed's father.

ضَرَبْتُ أَبَا زَيْدٍ { darabtu abā zaidin I struck Zaid's father.

وَجْهَ ذِي حُسْنٍ { wajhu dhi ḥusnin the face of the beautiful man (literally "of the possessor of beauty").

3. A word cannot be separated from a genitive belonging to it, therefore if it is qualified by an adjective, the adjective must be put after the genitive (and have the article), e.g.

بَيْتُ الْوَزِيرِ الْوَاسِعُ baitu 'lwazīri 'lwāsi'u "the spacious house of the Vezir".

An alternative form would be:

الْبَيْتُ الْوَاسِعُ لِلْوَزِيرِ albaitu 'lwāsi'u lilwazīri.

4. If the genitive refers to two nouns, it must follow the first while the second takes the suffix of the personal pronoun (see Lesson 8) e.g.

بَيْتُ الْوَزِيرِ وَبُسْتَانُهُ baitu 'lwazīri wabustānuhu "the Vezir's house and garden".

يَدَا الْبِنْتِ وَرِجْلَاهَا yadā 'lbinti warijlāhā "the girl's hands (dual) and feet (dual)".

معد  
O'Leary  
Comp. 3rd  
p. 196  
original  
cases-end  
more com-  
-ā -ā  
not  
ā, ā, ā

5. The genitive is often used partitively and to denote material e.g. قِطْعَةُ لَحْمٍ qit'atu laḥmin "a piece of flesh"; فَجْجَانُ قَهْوَةٍ finjānu qahwatin "a cup of coffee"; كُرْسِيُّ خَشَبٍ kursiyyu khashabin "a seat of wood".

6. The genitive often occurs after an adjective to define or limit its application, e.g. قَلِيلُ الْعَقْلِ qalīlu 'l'aqli "little of understanding" (i.e. as regards understanding) i.e. "stupid"; كَثِيرُ أَمْالٍ kathīru 'lmāli "abundant of wealth" i.e. "rich"; حَسَنُ الْوَجْهِ ḥasanu 'lwajhi "beautiful of face".

Note. This genitive is improper and stands in place of a defining accusative, hence the rule in Lesson 6, 4 does not apply to the word before it, which can take the article when it is definite e.g.

ابْنَةُ الْوَزِيرِ الْحَسَنَةِ الْوَجْهِ حَاضِرَةٌ ibnatu 'lwazīri 'lḥasanatu 'lwajhi ḥādiratun "the beautiful daughter (lit. "the daughter the beautiful of face") of the Vezir is present".

7. Some nouns are used in Arabic with a following genitive denoting a quality, where in English an adjective is used. These nouns are such as صَاحِبُ ṣāḥibun, plur. أَصْحَابُ aṣḥābun "master, possessor"; ذُو dhū, dual, ذَوَا dhawā (with omission of the final ن before the genitive), plur. ذَوُو dhawū and the feminine ذَاتُ dhātu, dual ذَاتَا dhātā, plur. ذَوَاتُ dhawātu "possessor"; أَبُو abū "father"; أُمُّ ummu "mother"; ابْنُ ibnu "son", e.g.

صَاحِبُ عِلْمٍ ṣāḥibu 'ilmin "master of learning" i.e. learned.

ذَاتُ حُسْنٍ dhātu ḥusnin "possessor of beauty" i.e. beautiful (fem.).

أَبُو لِسَانَيْنِ { abū lisānaini "father of two tongues  
i.e. dissembling".

ابْنُ خَمْسِينَ سَنَةً { ibnu khamsīna sanatan "son of  
50 years i.e. 50 years old".

Vocabulary.

أَبُو بَكْرٍ { abū bakrin Abu Bekr, (name of a man).  
خُبْزٌ khubzun bread.

قَبِيلَةٌ qabilatun a tribe.  
حَدِيدٌ ḥadīdun iron.

بَنُو أَسَدٍ { banū asadin (sons of a lion), name of an Arabian tribe.  
شَيْخٌ { shaikhun an old man, head of a tribe, Sheikh.

مَعْرِفَةٌ { ma'rifatun knowledge.

جَمَالٌ jamālun beauty.  
كِذْبٌ kidhbun a lie.

بُخْلٌ { bukhlu miserliness.

حُجْرَةٌ { ḥujratun a room.  
= an enclosure (stone)

upper room  
chamber  
Turkish

ظِلٌّ zillun shadow.  
ظِلٌّ - shady.

مَطْبَخٌ { maṭbakhun a kitchen.

زُهْدٌ zuhdun abstinence.

نِسَاءٌ nisā'un women.

لُقْمَةٌ { luqmatun a bit (of bread, meat &c.).

تَاجِرٌ tājirun a merchant.

عَقْلٌ pl. عَقْلٌ intellect

Exercise 13. عَقْلًاو عَاقِلٌ intellectual.

مَعْلُومٌ الْوَلَدِ أَحَبُّ عِلْمٍ - الرَّجُلُ الْقَبِيحُ هُوَ أَبُو لِسَانَيْنِ -

ابْنُ أَبِي بَكْرٍ كَثِيرُ أَمَالٍ - ابْنَتَا الْوَزِيرِ حَسَنَتَا الْوَجْهِ -

بَابُ الْبَيْتِ الْأَوَّاسِ مَفْتُوحٌ - هَذَا هُوَ ذُو عِلْمٍ - لَا هُوَ

قَلِيلُ الْعَقْلِ - كُنْتُ ذِي عِلْمٍ نَافِعَةٍ - قَبِيلَةُ بَنِي أَسَدٍ

فِي قَبِيلَةٍ مِنَ الْعَرَبِ - زَوْجَةُ الْحَكِيمِ فِي ذَاتِ حُسْنٍ وَجَمَالٍ

learned man  
learned man  
learned man



— هَلِ الْأَمِيرُ كَرِيمُ النَّفْسِ — لَا هُوَ كَثِيرُ الْبَخْلِ — الشَّجَرَةُ  
 ذَاتُ ظِلٍّ — زُعْدُ أَبِي بَكْرٍ مَشْهُورٌ — عَيْنَا ابْنَةِ الْقَاضِي  
 لَامِعَتَانِ — قِطْعَةُ لَحْمٍ كَبِيرَةٍ { *a large piece of meat.*  
 لُقْمَةٌ خَبِزٍ صَغِيرَةٍ { *a small bit of bread.* — فَنَجَانِ  
 الْقَهْوَةِ حَاضِرٌ — كُرْسَى حَدِيدٍ فِي الْمُبَسْتَانِ — شَيْخُ الْقَبِيلَةِ  
 الْكَثِيرِ الْمَالِ صَالِحٌ —

## Transcription.

mu'allimū 'lwaladi aṣḥābu 'ilmin. — arrajulu  
 'lqabihu huwa abū liṣānaini. — ibnu abī bakrin ka-  
 thīru 'lmāli. — ibnatā 'lwazīri ḥasanatā 'lwajhi. — bābu  
 'lbaiti 'lwāsi'u maftūhun. — hal huwa dhū 'ilmin? Lā,  
 huwa qalīlu 'l'aqli. — kutubu dhawī 'ilmin nāfi'atun.  
 — qabīlatu banī asadin hiya qabīlatun mina 'l'arabi.  
 — zaujatu 'lhakīmi hiya dhātu ḥusnin wa jamālin. —  
 hali 'l'amīru karīmu 'nnafsi. — lā huwa kathīru 'lbukhli.  
 — ashshajaratu dhātu zillin. — zuhdu abī bakrin mash-  
 hūrun. — 'ainā 'bnati 'lqāḍī lāmi'atāni. — qiṭ'atu laḥmin  
 kabīratun. — luqmatu khubzin ṣaghīratun. — finjānu  
 'lqahwati ḥāḍirun. — kursīyu ḥadīdin fī 'lbustāni. —  
 shaikhu 'lqabīlati 'lkathīru 'lmāli ṣāliḥun.

## Exercise 14.

The boys are stupid. — The stupid boys are  
 present. — The physicians (Broken plur. f) are learned.  
 — The girls (Less. 5, 3) are beautiful. — The men  
 present are learned and the women present are beauti-  
 ful. — The tailor is bad, he is a liar (father of lying).  
 — Abu Bekr's servant is present and the two maid-  
 servants of Abu Bekr's brother are absent. — The cups  
 are in the room. / No, they are (⊕) in the kitchen. —

One of the sons (a son of the sons) of the sheikh is  
 50 years old. — Is the merchant rich? — Yes, he is  
 rich and miserly (much of miserliness). — The learned  
 are the friends of kings (Plur. b).



## Eighth Lesson.

(الدرس الثامن)

## Pronominal Suffixes.

*He understood.  
He became fond  
to what he was  
reading.*

1. The Personal Pronouns (ضمير *ḍamīr*) exist in two forms: a) Independent i.e. standing alone (ضمير منفصل *ḍamīr munfaṣil*) or b) attached as Suffixes to nouns, verbs or prepositions (ضمير متصل *ḍamīr muttaṣil*). The Independent forms have already been given in Less. 3, 6).

2. The forms used when attached to words are:

	Sing.	<i>modern Arab</i>	Dual	Plur.	<i>(mod)</i>
3 <sup>rd</sup> Masc.	هُ hu	hu (h)u	هُمَا humā	هُمْ hum.	hum
3 <sup>rd</sup> Fem.	هَا hā	ha (h)a	هُمَا	هُن hunna.	<i>orig. hims O'Leary p 1</i>
2 <sup>nd</sup> Masc.	كَ ka	ka	كُمَا kumā	كُم kum.	kum
2 <sup>nd</sup> Fem.	كِ ki	ki	كُمَا	كُن kunna.	
1 <sup>st</sup> Masc. and Fem.	أنا I			نَا nā.	na.

(with a verb نِي nī). *i or ni*

3. These Suffixes attached to a noun correspond to our Possessive Pronoun e.g. كِتَابُهُ kitābuhu "his book": attached to a verb or preposition they answer to our Personal Pronoun in the objective case e.g. ضَرَبَهُ ḍarabahu "he struck him"; مِنْهُ minhu "from him".

Note 1. Nouns to which these suffixes are attached employ the forms which they have before a genitive i.e. they drop the nunation and in the dual and plur. the ن; while the words

أَبِي *abī*, أَخِي *akhī*, بَنِي *banī* have the forms given in Lesson 7 (except that with the 1<sup>st</sup> pers. pron. sing. they become أَبِي *abī*, أَخِي *akhī*, بَنِي *banī*):

*simply changed to يَ*

Note 2. The suffixes هُ hu, هُمَا humā and هُمْ hum are

changed to هِ hi, هِمَا himā and هِم him when attached to a word ending in — i, — ī or — ai e.g. كِتَابِهِ kitābihi "of his book", كِتَابَيْهِم kitābaihim "of their two books".

Note 3. The suffixes كُمْ kum and هُمْ hum become كُم

kumu and هُم humu when they are followed by a word beginning with hamzat alwasl.

Note 4. The pronominal suffix of the 1<sup>st</sup> person sing.

is always يَ ya after a vowelless ا و ا.

Heb. 719

4. The prepositions عِنْدَ 'inda "with, in, in the possession of", مِنْ min "from" عَلَى 'alā "on", إِلَى ilā

"to, unto" are attached to the pronominal suffixes without change (e.g. عِنْدَهُ 'indahu "in his possession", عَلَيْهِ 'alaihi "on him") except in the case of the 1<sup>st</sup> person which is as follows: عِنْدِي 'indī "with me", مِنِّي minnī "from me", عَلَيَّ 'alaiya "upon me", إِلَيَّ ilaiya "unto me".

لِي li "to, for" assumes the form لِيَ la before the suffixes except with the 1<sup>st</sup> person which is لِيَ lī "to me".

5. The English verb "to have" is usually expressed in Arabic not by a verb but by the prepositions عِنْدَ or مَعَ ma' "with"; thus "Zaid has a book" may be expressed by عِنْدَ زَيْدٍ كِتَابٌ or مَعَ زَيْدٍ كِتَابٌ.

6. The particle O! or Oh! in forms of address may be expressed in Arabic by يَا yā with the following

word in the nominative without nunation e.g. يَٰ زَيْدُ yā zaidu "oh Zaid", but with the following word in the accusative if that is followed by a genitive e.g.

يَٰ سَيِّدَ النَّاسِ yā saiyida 'nnāsi "oh Lord of (the) men".

For further details see Lesson 16.

## Vocabulary.

بَيْنَ { baina between, among.	عَائِشَةُ { 'ā'ishatu Ayesha, (name of woman).
وَرَق { waraqun paper (collective).	خَيْطُ khaiṭun thread.
قَلَم { qalamun a reed, pen. <i>каламус</i>	إِسْم ismun name.
حَبْر hibrun ink. <i>خَبْر</i> <i>خبره = ink-bottle.</i>	سَاعَةٌ sā'atun hour, watch.
زَيْنَب { zainabu Zainab (name of woman).	ذَهَب dhahabun gold.
سَيِّد { saiyidun master, lord. <i>سَيِّد common noun</i>	عَبْدُ الرَّحْمَنِ { 'abdu'rrahmāni Abdurrahman, (name of man, literally "the servant of the Merciful").
سَيِّدَة { saiyidatun mistress, lady.	
مَحْمُود mahmūdun Mah- mūd, (name of man).	حِمَار (pl. <i>حَمِير</i> ) { himārun an ass. <i>كَبِير</i>
حَسَن { hasanun Hasan, (name of man).	عَبْد { 'abdun a slave, servant.
فِضَّة fidḍatun silver.	أَوْ au or.
فَاطِمَة { fāṭimatun Fatima, (name of woman).	هِنْد { hindun Hind, <i>هِنْد also</i> (name of woman). <i>p. 275</i>

## Exercise 15.

يَدِي نَظِيفَةٌ — يَدَايَ نَظِيفَتَانِ — تَحَنُّ بَيْنَ يَدَيْهِ —  
يَا تَلْمِيزُ هَذَا عِنْدَكَ كِتَابُكَ — نَعَمْ يَا مُعَلِّمِي عِنْدِي كِتَابِي —

يَا تَلَامِيذَهُ هَلْ لَكُمْ وَرَقٌ — نَعَمْ يَا مَعْلَمَ لَنَا وَرَقٌ وَقَلَمٌ وَحَبْرٌ —  
لَا بِي بَكْرٍ أَبْنَتَانِ أَسْمُ كَبِيرَتَيْهِمَا هِنْدٌ وَأَسْمُ صَغِيرَتَيْهِمَا زَيْنَبٌ —  
يَا سَيِّدَتِي هَلْ أَسْمُكَ فَاطِمَةُ — لَا يَا سَيِّدِي أَسْمِي عَائِشَةُ — عِنْدَ  
أُخْيَاطَيْنِ خَيْطٌ وَعِنْدَ النَّجَّارَيْنِ خَشَبٌ — بَيْتُنَا كَبِيرٌ وَوَاسِعٌ —  
بُسْتَانُكُمْ صَغِيرٌ — أَبُوكُمْ وَأَخُونَا فِي السُّوقِ — يَا خَادِمَةُ هَلْ  
صَاحِبُكَ حَاضِرٌ فِي الْبَيْتِ — لَا هُوَ فِي بُسْتَانِهِ — أَلْسَيِّدَةُ  
حَسَنَةُ يَدَايَا وَرِجْلَاهَا صَغِيرَتَانِ — هَلْ مَعَكَ سَاعَةٌ — نَعَمْ  
مَعِيَ سَاعَةٌ ذَهَبٌ — هَلْ أَخُوهَا أَوْ أُخْتُهَا فِي الْبَيْتِ —  
أُخْتُهَا حَاضِرَةٌ وَأَخُوهَا فِي السُّوقِ

### Exercise 16.

Abdurrahman has two sons, the name of the older (great) is Mahmud, the (name) of the younger (small) is Hasan. — O servant, is the physician present? — No, (O) my master, the physician is absent; the wife and son of the physician (Less. 7, 4) are present. — Hast thou a gold watch (watch of gold) or a silver one (watch of silver)? — I have a silver watch, (O) my master! — Have you horses (plur. a)? — Yes, we have horses and asses. — Are my servants in the market? — No, your servants are in the garden. — My brother's wife is beautiful (beautiful of face). — O my mistress, art thou content with (من) thy slave? — Yes, I am content. — He is content with his servant.



# Ninth Lesson.

(الدرس التاسع)

## Demonstrative Pronouns.

1. The Demonstrative Pronoun (إِسْمُ الْإِشَارَةِ) ism al-'ishāra) in its simplest form is: Masculine Sing. ذَا dhā for all cases; Dual nom. ذَانِ dhāni, gen. and acc. ذَيْنِ dhaini; Feminine, Sing. ذِي dhī, ذِيهَا dhihi, تِي ti, تِيهَا tihi, Dual nom. تَانِ tāni, gen. and acc. تَيْنِ taini.

Plural for both genders and all cases أُولَئِ ulā or أُولَئِ ulā'i. = Heb אֵלֶּה

These forms are however rarely used.

2. The words for "this, these" are formed by prefixing هَا (written هـ see Intro. § 6, note 1), to some of the simple forms above. They are:

Sing. masc. هَذَا hādhā for all cases. Fem. هَذِهِ hādhihi (rarely هَذِي) for all cases.

Dual masc. nom. هَذَانِ hādhāni. Fem. هَاتَانِ hātāni.

Gen. and acc. هَذَيْنِ hādhaini. Fem. هَاتَيْنِ hātaini.

Plural هَؤُلَاءِ hā'ulā'i for both genders and all cases.

3. The words for "that, those" are formed by adding كَ ka (in some cases with interpolated لَ l) to the simple forms. They are:

Sing. masc. ذَاكَ dhāka or ذَٰلِكَ dhālika; fem. تَاكَ tāka or تِلكَ tika or usually تِلْكَ tilka for all cases.

Wright-Arab. Gram. vol. 1. § 54 regards the 3sg demonstr. pron. as wrong.

For this Demons. particle

ذَٰلِكَ note the proper form



Dual masc. nom. ذَانِكِي dhānika or ذَانِكِي dhānnika;  
gen. and acc. ذَيْنِكِي dhainika or ذَيْنِكِي dhainnika.

Fem. nom. تَانِكِي tānika or تَانِكِي tānnika; gen. and acc. تَيْنِكِي tainika or تَيْنِكِي tainnika.

Plural أُولَئِكَ ūlā'ika (more rarely أُولَآكَ ūlāka or أُولَآئِكَ ūlālika) for both genders and all cases.

Demonstrative  
 noun +  
 apposition  
 on it qualifies

4. If the demonstrative qualifies a simple noun, it precedes it and the noun takes the article e.g. هَذَا الْكِتَابُ hādhā 'lkitābu "this book".

after  
 noun

But if the noun is defined by a following genitive or a pronominal suffix the demonstrative is placed after these e.g. هَذَا ابْنُ الْمَلِكِ ibnu 'lmaliki hādhā "this son of the king" هَذَا كِتَابُكُمْ kitābukum hādhā "this book of yours".

Dr Wright II  
 p. 277.

5. If the demonstrative is used pronominally and as subject of a nominal sentence, then:

a)

a) If the predicate is an indefinite noun, no copula is necessary e.g. هَذَا كِتَابٌ hādhā kitābun "this is a book".

b)

b) If the predicate is defined by the article the 3<sup>rd</sup> pers. pron. is used as a copula to prevent the demonstrative from being taken adjectivally (as in 4) e.g. هَذَا هُوَ الْوَلَدُ hādhā huwa 'lwaladu "this is the boy".

c)

c) If the predicate is defined by a following genitive or a pronominal suffix, the demonstrative is put first and no copula is needed e.g. هَذَا كِتَابُكُمْ "this is your book".

6. The Interrogative pronouns اِسْمُ اَلْاِسْتِفْهَامِ ism alistifhām) are مَنْ man "who", مَا mā "what" (sometimes

before a noun { abdul Fady  
 p. 67

مَنْ is indeclinable (مَبْنِيّ mabni). The genitive relation is expressed by placing it after a noun e.g. كِتَابُ مَنْ kitābu man "whose book?"

مَا is also indeclinable. After some prepositions it is written مَ as لِمَ lima "for what? why?"

اَيّ, fem. اَيَّة is declinable and is treated as a noun, = Heb. <sup>אֵי</sup>אֵי  
 so takes a following noun in the genitive e.g. <sup>אֵי</sup>אֵי <sup>רֵגֶל</sup>רֵגֶל  
 aiyu rajulin "which man?" <sup>אֵי</sup>אֵי <sup>בִּנְת</sup>בִּנְת aiyatu bintin  
 "which girl?"

*kam* takes the following noun in the accusative e.g. *sing.* *hal-*  
 = *كَمَا* = the like of what? in respect to boys.  
*وَلَدًا kam waladan* "how many boys?"  
*but as an exclamatory, the genitive of* *Thellon p. 61*

Note. The interrogative particles (أ, عِل) are not used before the interrogative pronouns.

## Vocabulary.

قَاتِلٌ qātilun killing.

لَحْظَ lahẓun glance.

قَامُوسٌ qāmūsun dictionary.

منظر manzarun look, *view*.

غَفْلَةً { ghaflatun careless-  
ness.

امراة { imra'atun woman,  
(in distinction from  
man).

انيس anīsun amiable.

شَخْصٌ shakhṣun, person.

أسباب <sup>هـ</sup> sababun cause.

مصيبة { muşibatun mis-  
fortune.

مَطْلُوبٌ maṭlūbun desire.

٩٠٠٠ sanatun year.

عمر 'umrun life.

## Exercise 17.

هَذَا الْكِتَابُ نَافِعٌ — هَذَا كِتَابٌ صَعْبٌ — كِتَابُ التَّلْمِيزِ  
 هَذَا وَسِخٌ — يَا تَلَامِيذِي كُتُبُكُمْ هَذِهِ وَسِخَةٌ — هَتَانِ  
 الْعَيْنَانِ تَاتِلَتَانِ — لَحْظُ عَيْنَيْكَ هَتَيْنِ قَاتِلٌ — هَذَا هُوَ  
 الْقَامُوسُ — هَذِهِ فِي الْخَادِمَةِ — ذَلِكَ الْمَنْظَرُ حَسَنٌ — هَؤُلَاءِ  
 الْأَشْخَاصُ مِنَ الْبَلْبَارِ — تِلْكَ الشَّجَرَةُ ذَاتُ ظِلٍّ — أَوْلَايَكَ  
 الرِّجَالُ ذَوُو عِلْمٍ — هَذَا بَيْتٌ وَاسِعٌ — هَذِهِ خَادِمَةٌ هَؤُلَاءِ  
 الْأَشْخَاصُ — خَادِمَةُ أَوْلَايَكَ الْأَشْخَاصُ هَذِهِ وَسِخَةٌ — بُسْتَانِي  
 هَذَا مَشْهُورٌ فِي مَدِينَتِنَا — مَنْ حَاضِرٌ عِنْدَكُمْ — عِنْدَنَا حَاضِرٌ  
 خَادِمُنَا — مَا سَبَبُ هَذِهِ الْمُصِيبَةِ — سَبَبُ مُصِيبَتِنَا هَذِهِ  
 غَفَلَتْنَا — لِمَ أَنْتُمْ حَاضِرُونَ وَهُمْ غَائِبُونَ — كَمْ شَخْصًا حَاضِرٌ  
 الْيَوْمَ — هَذِهِ أَمْرَاءٌ حَسَنَةٌ —

## Exercise 18.

This is a good man and that (fem.) is a bad woman.  
 — This is the judge. — This judge is upright and that  
 physician is learned. — These friends of thine are rich.  
 — This son of the sheikh is amiable and that daughter  
 of his is beautiful (of face). — O my master, what is  
 thy desire? — What I want (my desire) is paper (and)  
 pen and ink. — Who is the minister's son, this or that?  
 — This is the minister's son. — Whose son is Hasan?  
 — Hasan is the son of Abdurrahman. — How  
 many sons has Abdurrahman? — He has five. — Hast  
 thou this book? — No, I have that. — This dictionary

is useful. — What is thy name? — My name is Hasan. — How old art thou (how many years is thy life)? — I am 50 years old (my life is 50 years, or I am a son of 50 years). — These two men are friends.

## Tenth Lesson.

(الدَّرْسُ الْعَاشِرُ)

### Adjectives.

1. Some of the commonest forms of adjectives (إِسْمُ صِفَةٍ ism şifa) are:

a) فَاعِلٌ fā'ilun (properly the present participle) e.g. صَادِقٌ ṣādiqun "upright", عَادِلٌ 'ādilun "just", جَاهِلٌ jāhilun "ignorant".

b) فَعِيلٌ fa'ilun e.g. سَعِيدٌ sa'īdun "happy", كَبِيرٌ kabīrun "great", كَثِيرٌ kathīrun "much, many".

c) فُعُولٌ fa'ūlun denoting intensity e.g. جُهُولٌ jahūlun "very ignorant", كَسُولٌ kasūlun "very lazy".

d) فَعْلَانُ fa'lānu (without nunation) e.g. تَعْبَانُ ta'bānu "tired", غَضَبَانُ ghaḍbānu "angry".

2. Adjectives denoting colours or bodily defects have the following form:

Masc. sing. أَفْعَلٌ af'alu. Fem. sing. فَعْلَاءُ fa'lā'u.

Plural for both genders فُعْلٌ fu'lun.



E.g.	Sing. Masc.	Fem.	Common { Plural. }
aswad sword	أَسْوَدٌ aswadu, black	سَوْدَاءُ saudā'u	سَوْدٌ sūdun
abyad plural	أَبْيَضٌ abyadu, white	بَيْضَاءُ baidā'u	بَيْضٌ bīḍun (بيض)
ahmar p. 124	أَحْمَرٌ ahmaru, red	حَمْرَاءُ ḥamrā'u	حُمْرٌ ḥumrun
azraq	أَزْرَقٌ azraqu, blue	زَرْقَاءُ zarqā'u	زُرْقٌ zurqun
akhḍar	أَخْضَرٌ akhḍaru, green	خَضْرَاءُ khaḍrā'u	خُضْرٌ khudrun
aṣfar	أَصْفَرٌ aṣfaru, yellow	صَفْرَاءُ ṣafrā'u	صُفْرٌ ṣufrun
aṭraṣ	أُتْرَشٌ aṭrashu, deaf	طَرَشَاءُ ṭarshā'u	طُرْشٌ ṭurshun
akhras dumb	أَكْهَرَسٌ akhrasu, dumb	خَرَسَاءُ kharsā'u	خُرْسٌ khursun
a'mā	أَعْمَى a'mā, blind	عَمِيَاءُ 'amyā'u	عُمَى 'umyun
a'raju lame	أَعْرَجٌ a'raju, lame	عَرَجَاءُ 'arjā'u	عُرْجٌ 'urjun
ahḍab humped	أَحْذَبٌ { ahḍabu, humped	حَذَبَاءُ ḥadabā'u	حُذْبٌ ḥudbun.

Notice the absence of nunation in the Sing. (cf.

Lesson 6, 3).

Note. The fem. of the dual changes hamza into و e.g.

سَوْدَاوَانِ saudāwāni. *few Plural* خَضَرَاتُهَا see p. 258. see. 4.

3. For the comparative and superlative of adjectives

the so-called Elative is used (the اسم التفضيل ism attafīl). It is always of the form أَفْعَلُ af'alu, e.g.

صَعْبٌ ṣa'bun "hard" Elative أَصْعَبُ aṣ'abu "harder".

كَبِيرٌ kabirun "great" Elative أَكْبَرُ akbaru "greater".

4. If the second and third radicals of an adjective are the same, they are written as one with the tashdīd

in this form (cf. Less. 23); e.g. شَدِيدٌ shadīdun "violent"



(radicals شدد) makes its Elative أَشَدَّ ashaddu; (for أَشَدُّ أَقَلَّ qalilun "few", Elative أَقَلُّ aqallu.

5. The Elative as comparative is the same for all genders and numbers. It is followed by مِنْ to express the English "than", e.g. *but it is a deplote for case.*

cf. pp 246-8  
for a fuller  
description of  
adjective

زَيْدٌ أَكْبَرُ مِنْ عُمَرَ zaidun akbaru min 'umara "Zaid is older than Omar".

هِنْدٌ أَكْبَرُ مِنْ زَيْنَبَ hindun akbaru min zainaba

"Hind is older than Zainab".

الْبَنُونَ أَكْبَرُ مِنَ الْبَنَاتِ albanūna akbaru mina

lbanāti "the sons are older than the daughters".

6. The Elative as superlative is always defined by the article or a following genitive or a pronominal suffix. Its feminine is فُعْلَى fu'lā (see Less. 38, 5. c.),

Plural  
more

e.g. الْأَكْبَرُ al'akbaru "the greatest" (masc.) الْكُبْرَى alkubrā

"the greatest" (fem.). *Taken from Arabic*

الْكُبْرَى

Plural  
كُبْرَى

7. The substantives خَيْرٌ khairun "good" and شَرٌّ sharrun "evil" are used as Elatives with the meanings "better" and "worse", e.g.

شَرٌّ

see also  
p. 247  
see 6

هُوَ خَيْرٌ مِنْكَ huwa khairun minka "he is better than thou". *mod. Arab.* أَكْبَرُ بَنَتٍ = the biggest girl.

Vocabulary. i.e. the elative unchanged before fem. suffixes & standing first. (Hibon's Arabic Grammar p. 324)

لَطِيفٌ laṭīfun pleasant.

لَوْنٌ launun colour.

وَجْنَةٌ wajnatun cheek.

صَيْفٌ ṣaifun summer.

بَحْرٌ baḥrun sea (used also for the Nile).

شَعْرٌ sha'run hair.

نِسَاءٌ nisā'un women (used as plur. of

ثَقِيلٌ thaqīlun heavy.

Spw

أَمْرَأَةٌ (أَمْرَأَةٌ).

مَدْرَسَةٌ madrasatun school.

جَامِعٌ	{ jāmi'un mosque.	أَصْلٌ	aşlun origin.
الْأَزْهَرُ	{ aljāmi'u 'l'azharu the mosque el-Azhar (in Cairo).	حَدٌّ	{ haddun boundary, limit.
شَرِيفٌ	{ sharīfun noble.	جَزِيرَةٌ	jazīratun island.
الْبَارِحَ	{ albāriha yesterday (used in acc. as adverb.).	سَائِلٌ	sā'ilun beggar.
		شَوْقٌ	shauqun yearning.
		غَرْبٌ	gharbut West.

## Exercise 19.

صَاحِبُكُمْ رَجُلٌ لَطِيفٌ — الْعَبْدُ الْأَسْوَدُ فِي الْحَجَرِ أَحْمَرَاءُ  
 — الْوَرَقُ أَيْضُ — الْوَرَقُ الْأَبْيَضُ وَالْحَبْرُ الْأَسْوَدُ عِنْدَ  
 التَّلَامِيذِ — وَجَنَّتَا الْبَيْتِ أَحْمَرَاوَانِ لَطِيفَتَا الْمَنْظَرِ (Less. 7, 6)  
 — الْبَحْرُ الْأَزْرَقُ وَالْبَحْرُ الْأَبْيَضُ أَصْلُ بَحْرِ النَّيْلِ — النِّسَاءُ  
 طُرُشٌ وَالرِّجَالُ خُرُسٌ — هُوَ أَصْفَرُ اللَّوْنِ (Less. 7, 6) فِي  
 وَجْهِهِ — هَذِهِ الشَّجَرَةُ خَضْرَاءُ فِي الصَّيْفِ — عَيْنَاهَا زَرْقَاوَانِ  
 وَشَعْرُهَا أَسْوَدٌ — الرَّجُلُ الْجَهُولُ وَاللَّسَوُ قَبِيحٌ — هَذَا الطَّرِيقُ  
 أَصْعَبُ مِنْ ذَلِكَ الطَّرِيقِ هُوَ أَصْعَبُ طُرُقِ الشَّامِ — الدَّهَبُ  
 أَثْقَلُ مِنَ الْفِصَّةِ — الْمَدْرَسَةُ الْبَرَى عِنْدَ الْمُسْلِمِينَ فِي الْجَامِعِ  
 الْأَزْهَرِ — زَيْدٌ قَلِيلُ الْعَقْلِ وَعَمْرٌ أَقَلُّ الْعَقْلِ مِنْهُ — مُحَمَّدٌ  
 صَدِيقٌ حَسَنٌ وَحَسَنٌ صَدِيقٌ أَحْسَنُ مِنْهُ هُوَ أَحْسَنُ  
 أَصْدَقَائِي — الرِّيحُ الْيَوْمَ أَشَدُّ مِنْهَا الْبَارِحَ (Less. 36, 7)

## Exercise 20.

The lame girl is in the yellow room. — The girl's eyes are blue. — The black eyes of the girl are killing. — The slave is black. — The Red Sea is the boundary of the peninsula (island) of Arabia in the West. + The beggar is deaf and dumb. — My house is more spacious than thine (thy house), it is the most spacious of the houses of the city. — The Nile is wider than the Euphrates. ✕ This book is better (أَحْسَنُ) than that (book), it is the best of the books. — Most men (أَكْثَرُ النَّاسِ) literally "the most of the men" are idle. — My yearning for (إِلَى cf. Less. 8, 4) thee is more violent than for thy brother.

## Eleventh Lesson.

(الدَّرْسُ الْحَادِي عَشَرَ)

## The Verb.

1. The Verb (فَعَلَ fi'l) has usually three radical letters as كَتَبَ kataba to write, but may have four or more as تَرَجَّمَ tarjama to translate, (see Less. 30).

Note. In dictionaries the Arabic verb is found in the form of the 3rd sing. masc. perf. active, while the infin. is given as the translation of it. Thus we say kataba "to write" although it really means "he wrote".

2. The 3rd sg. masc. perf. is of the forms فَعَلَ, فَعِلَ or فُعِلَ i.e. the first and third radicals always have — a, while the second may have any one of the three a, i, u, verbs having i or u are generally intransitive and denote a state or quality, those with i denoting a temporary state as حَزِنَ hazina, to be sad; while those with u denote a lasting or permanent state as حَسُنَ hasuna, to be beautiful.

3. The verb has two main tenses: the Perfect (المَاضِي al-māḍi) denoting a finished action, and the Imperfect (المُضَارِع al-muḍāriʿ) denoting unfinished action.

الماضِي  
seems to be ('mao')

To these the Arabs add as a third the Imperative (الأَمْر al-'amr).

4. The Perfect Stem is obtained by cutting off the last vowel of the 3<sup>rd</sup> sing. masc. perf., and the perfect is declined by adding to this stem the following endings:

Sing.	Dual	Plur.
3. masc. اَ a	3. masc. اَā	3. masc. اُū
3. fem. اَت at	3. fem. اَتā	3. fem. اِن na
2. masc. اَت ta	1. m. a. f. اَتْمā	2. masc. اَتْم tum
2. fem. اِت ti		2. fem. اِتْن tunna
1. m. a. f. اِت tu		1. m. a. f. اِنā

E.g.

Sing. 3. masc.	كَتَبَ	{ kataba he has written, (or he wrote).
„ 3. fem.	كَتَبَتْ	katabat she has written.
„ 2. masc.	كَتَبْتَ	{ katabta thou (man) hast written.
„ 2. fem.	كَتَبْتِ	{ katabti 'thou (woman) hast written
„ 1. masc. a. fem.	كَتَبْتُ	katabtu I have written.
Dual 3. masc.	كَتَبَا	{ kataba they two (men) have written.
„ 3. fem.	كَتَبَتَا	{ katabatā they two (women) have written.
„ 2. masc. a. fem.	كَتَبْتُمَا	{ katabtumā you two have written.



Plural 3. masc.	كَتَبُوا	{ katabū they (men) have written.	<i>Just the other way - see sec 7 (a) but 1. sec 7 (a)</i>
„ 3. fem.	كَتَبْنَ	{ katabna they (women) have written.	<i>the plural of كَتَبَ</i>
„ 2. masc.	كَتَبْتُمْ	{ katabtum you (men) have written.	<i>الفاعلة</i>
„ 2. fem.	كَتَبْتُنَّ	{ katabtunna you (women) have written.	<i>the separate alif.</i>
„ 1. masc. a. fem.	كَتَبْنَا	katabnā we have written.	

In the same way from verbs of the forms **فَعَلَ** fa'ila and **فَعُلَ** fa'ula we have: **شَرِبَ** shariba "he drank", **شَرِبَتْ** sharibat "she drank" etc.: from **كَرُمَ** karuma "he was noble", **كَرُمْتُ** karumtu "I was noble" etc.

Note. The endings in the forms above are simply shortened forms of the personal pronouns used as nominatives except in the 3rd sing. masc. where the *a* is unexplained, in the 3rd sing. fem. where the *at* is the fem. ending and in the 3rd masc. plur. where the *u* is simply the sign of the plural. (The *l* in this last ending is not pronounced and is introduced only to prevent the form being read at the beginning of the next word as "and".)

The chief rules for the Concord of subject and predicate are:

a) When the verb (**فَعَلَ** fi'l) precedes the subject (**الْفَاعِلُ** al-fā'il) then:

1. If the subject is a sing. masc. or usually if it is a dual masc. or a sound plur. masc. the verb is put in the 3rd sing. masc.

كَتَبَ الْمُعَلِّمُ kataba 'lmu'allimu the teacher wrote.

كَتَبَ الْمُعَلِّمَانِ { kataba 'lmu'allimāni the two teachers wrote.

كَتَبَ الْمُعَلِّمُونَ { kataba 'lmu'allimūna the teachers wrote.



2. If the subject is a fem. sing. followed immediately ~~by~~ the verb, or a dual fem. or a sound fem. plur., or a broken plur., the verb is put in the 3<sup>rd</sup> sing. fem.

كَتَبَتِ الْمُعَلِّمَةُ { katabati 'lmu'allimatu the teacher  
(fem.) wrote.

كَتَبَتِ الْمُعَلِّمَتَانِ { katabati 'lmu'allimatāni the two  
teachers (fem.) wrote.

كَتَبَتِ الْمُعَلِّمَاتُ { katabati 'lmu'allimātu the teachers  
(fem.) wrote.

كَتَبَتِ التَّلَامِيذَةُ katabati 'ttalāmidhatu the pupils wrote.

3. If the subject is a sing. fem. not immediately following the verb, or a collective (see Less. 2, 4), the verb may be in the 3<sup>rd</sup> sing. masc. or fem.

كَتَبَ لَهُ الْمُعَلِّمَةُ kataba (or katabat) lahu

'lmu'allimatu, the teacher (fem.) wrote to him.

أَكَلَتِ الطَّيْرُ مِنْهُ akala (or akalati) 'ttairu minhu,

the birds (coll.) ate of it.

b) If the subject comes first the verb must agree with it in gender and number.

حَاضِرَ الْمُعَلِّمُونَ وَذَهَبُوا haḍara 'lmu'allimūna wadha-

habū, the teachers were present and went away.

6. Sentences according to Arabian grammarians are of two kinds:

a) The Verbal sentence (الْجُمْلَةُ الْفِعْلِيَّةُ) al-jumla al-fi'liya) when the verb (الْفِعْلُ) is followed by the subject (called in this case الْفَاعِلُ al-fā'il) e.g. كَتَبَ زَيْدٌ kataba zaidun "Zaid has written".

b) The Nominal sentence (الْجُمْلَةُ الْأَسْمِيَّةُ) al-jumla al-ismiya), when the subject (here called الْمُبْتَدَأُ al-mubtada')

“that (with which) is begun” comes first, whether the predicate (أَخْبَرَ alkhabar) be a noun or its equivalent, an adverbial clause or a verb e.g. زَيْدٌ وَلَدٌ zaidun waladun “Zaid is a boy”. زَيْدٌ كَتَبَ zaidun kataba “Zaid (he) has written”.

Note. The particle قَدْ qad is often put before the perfect to strengthen it. It may sometimes be translated “already”, sometimes it may be omitted in translation.

*usually emphasizes the certainty of an act or state.*

## Vocabulary.

قَامَ { fahima to under-stand.	نَهَارٌ nahārun day.
قَوْلٌ qaulun speech.	صَيْدٌ ṣaidun hunt.
طَلَعَ { ṭala'a to rise (of the sun).	قَبِلَ qabila to receive.
غَرَبَ { gharaba to set (of the sun).	صَيْفٌ ṣaifun guest.
شَمْسٌ shamsun sun.	كَسَرَ kasara to break.
قَمَرٌ qamarun moon.	كُبَّايَةٌ kubbāyatun glass.
قَصَدَ { qaṣada to strive after, make for. (i)	بَعَثَ ba'atha to send.
سَائِحٌ sā'ihun traveller.	فَلَّاحٌ fallāhun peasant.
دَخَلَ { dakhala to enter, go into. (u)	حَاكِمٌ ḥākimun governor. —
خَرَجَ kharaja to go out. (u)	رَجَعَ raja'a to return. (i)
نَزَلَ nazala to alight. (i)	بُعَدَ ba'uda to be distant.
مَاءٌ mā'un water.	نَحْوَ { naḥwa towards, about. —
خَمْرٌ khamrun wine.	نِصْفٌ niṣfun half. <i>نصف</i>
حَوْشٌ ḥaushun courtyard.	سَاعَةٌ sā'atun hour.

وَجَدَ wajada to find.

غُلَامٌ ghulamun youth.

غَنِيٌّ { ghanīyun (plur. g)  
rich.طَلَبَ { talaba to seek,  
require. (u)

فَتَحَ fataha to open.

طَعَامٌ ta'amun food.

فَرِحَ fariha to rejoice.

جَلَسَ jalasa to sit. (i)

wa may be used as the neg. of the perfect  
with the imperfect. wa causes the imperfect to be a present. (the coach present (wa)  
Exercise 21. see index to present & p. 282

اَكْتَبْتُ الْمَكْتُوبَ — لَا مَا كَتَبْتُ الْمَكْتُوبَ — هَلْ فِهِمْتُمْ

قَوْلَنَا — نَعَمْ فِهِمْنَا قَوْلَكُمْ — طَلَعَتِ الشَّمْسُ — غَرَبَ الْقَمَرُ —

قَصَدَ الشَّامَ السَّائِحُ وَخَادِمُهُ وَدَخَلَ الْمَدِينَةَ — خَرَجْنَا مِنْ

بَابِ الْمَدِينَةِ — طَلَعَ الرِّجَالُ الْحَبْلَ وَنَزَلُوا — هَلْ شَرِبْتُمْ

(Intro. § 11, 3) الْمَاءَ — لَا مَا شَرِبْنَا الْمَاءَ شَرِبْنَا الْحَمْرَ — اَكْسَرْتُمَا

كُبَايَةَ الْمَاءِ اَنْتِ وَاخُوكِ — لَا مَا كَسَرْنَا كُبَايَةَ الْمَاءَ — بَعَثْتُ

هَؤُلَاءِ الْفَلَاحِينَ إِلَى بَيْتِ الْحَاكِمِ — رَجَعْتُ إِلَى بَيْتِ أَبِيكَ —

بَعَدْتُ الدَّارَ نَحْوَ نِصْفِ سَاعَةٍ — قَصَدْتُ (Intro. § 9)

هَذِهِ الدَّارَ وَوَجَدْتُ اَصْحَابَهَا مِنَ الْاَغْنِيَاءِ — فَتَحَ لَهُ صَاحِبُ

الدَّارِ بَابَ الْحَوْشِ — خَرَجْتُ فِي هَذَا النَّهَارِ إِلَى الصَّيْدِ —

قَبِلُوا الصَّيْفَ عِنْدَكُمْ هَذِهِ اللَّيْلَةَ — فَرِحَ الْغُلَامُ وَطَلَبَ مِنْ

الرَّجُلِ الطَّعَامَ —

## Exercise 22.

The verb is always to be put at the beginning of sentences.

Have you written your letters (plur. k)? Yes, we have written our letters. — The beggar sought food from me. — The maidservant opened the door of the house. — Hast thou gone out to the hunt to-day? No, I did not go out to the hunt, I went into the city. (accus.). — Has the sun set? Yes, the sun has set and the moon has risen. — Moḥamīned and his sons entered the city and went out (dual) of it. ✕ The men sat. — We returned from the hunt and sat. — They drank (the) coffee. — I received the guest at my house (عِنْدِي) this night. — O maidservant, hast thou returned from the market? I alighted at the house of (عِنْدَ) the peasants. — O girl, hast thou understood what I say (my speech)?

## Twelfth Lesson.

(الْدَّرْسُ الثَّانِي عَشَرَ)

## The Verb with Suffixes.

1. When a personal pronoun is the direct object of a verb it is attached to it as a suffix in one of the forms given in Lesson 8 e.g. ضَرَبْتُكَ ḍarabtuka "I have struck thee", ضَرَبَنِي ḍarabani "he has struck me".

Note. The otiose l in the 3rd plur. masc. is omitted before the suffixes e.g. ضَرَبُونِي ḍarabūni "they have struck me"; and

و — u is added to the 2nd plur. masc. before the suffixes e.g. ضَرَبْتُمُوهَا ḍarabtumuhā "you have struck her".

the 2<sup>nd</sup> & 3<sup>rd</sup> masc. plur. imp. perf. occasionally reject the termination ū before the suffixes نِي ✕ لِي e.g. ضَرَبُونِي for ضَرَبُونِي ya order me. Wright. vol. II p. 102.







4. When كَانَ is used as a copula its predicate (خَبَرٌ khabar) is put in the accusative (نَصْبٌ naṣb (see Less. 30, § 12), e.g.

كَانَتْ فَاطِمَةُ ابْنَةَ الْمَلِكِ { kānat fāṭimatu 'bnata 'lmaliki  
Fatima was the king's daughter.

كَانَ زَيْدٌ وَلَدًا { kāna zaidun waladan Zaid was  
a boy.

كَانَ الْبُسْتَانُ كَبِيرًا { kāna 'lbustānu kabīran the  
garden was large.

5. Any verb in Arabic may govern its own Verbal Noun (مَصْدَرٌ maṣdar) in the accusative. When an adjective is attached to this, the two words together are translated in English by an adverb e.g. فَرِحَ فَرَحًا عَظِيمًا fariḥa faraḥan 'azīman, he rejoiced greatly (literally "he rejoiced a great rejoicing", cf. Less. 34).

## Vocabulary.

(ب) بَلَغَ balagha to reach.	تَرَكَ { taraka to leave, abandon.
ه خَبَرٌ { khabarun (pl. أَخْبَارٌ akhbārun) news.	تَجَرَّ { tājirun (pl. تُجَّارٌ tuj-jārun) merchant.
(د) خَتَمَ khatama to seal	ضَرْبٌ { ḍarbu stroke, blow.
ه أَخَذَ akhadha to take. (اخذ)	مُهِيْمٌ { muhimmun impor- tant.
هَرَبَ haraba to flee. (ه)	مَمْلُوكٌ { mamlūkun (plur. مَمَالِكُ mamālīku) Mamluke.
سَلِمَ { salima to be sound, whole. (س)	حَاكِمٌ { hākimun (pl. حُكَّامٌ huk-kāmun) ruler, governor.
حَزِنَ hazina to be sad.	
ه حُزْنٌ huznun sadness.	

عَلِيٌّ { 'aliyun Ali (name of man).	بِضَاعَةٌ { biḍā'atun (pl. بَضَائِعُ badā'i'u), wares, goods. بَضَاعَةٌ
قَتَلَ qatala to kill.	
قَلْعَةٌ { qal'atun fortress, citadel.	سَمِعَ sami'a to hear.
سَلِيمٌ { salimun Selim, ٧٦٩ (name of man). safe, secure =	أَسَرَ { asara to take prisoner. ٧٦٩
بَلٌ bal but.	أَعْدَاءُ { 'adūwun (pl. اَعْدَاءُ a'dā'un) enemy.

## Exercise 23.

هَلْ ضَرَبَكَ زَيْدٌ — لَا مَا ضَرَبَنِي زَيْدٌ بَلْ ضَرَبْتَنِي  
 هُنْدٌ — أَفَهِمْتُمُونَا — نَعَمْ فَهِمْنَاكُمْ — بَلَّغْنَا هَذَا أَخْبَرَ —  
 طَلَبْنَاهُ وَمَا وَجَدْنَاهُ — كَتَبَ لَهُ مَكْتُوبًا وَخَتَمَهُ — أَخَذَ الرَّجُلُ  
 أَحْمَرَ وَشَرِبُوهَا — عَرَبَتِ الْبَنَاتُ وَسَلِمْنَ — حَزِنَ الْمَلِكُ حُزْنًا  
 شَدِيدًا — هَلْ تَرَكَ الْتَجَّارُ بَضَائِعَهُمْ — نَعَمْ تَرَكُوها فِي  
 الدَّارِ — كُنْتُ قَدْ سَمِعْتُ أَخْبَارًا مُهِمَّةً — أَكَلَا وَشَرِبَا قَلِيلًا  
 مِنَ الْأَحْمَرِ — أَمَّا لِيكَ كَانُوا حُكَّامًا فِي مِصْرَ — مُحَمَّدٌ عَلِيٌّ  
 قَتَلَهُمْ فِي قَلْعَةِ الْقَاهِرَةِ — كَانَ أَسْمُهُ سَلِيمًا — كَانَ مَلِكًا عَظِيمًا  
 ذَا مَالٍ كَثِيرٍ (Less. 7, 2) — كَانَ الرَّجُلُ ضَرَبُوهُمُ ضَرْبًا شَدِيدًا  
 — مَا كُنْتُ حَاضِرًا عِنْدَكُمْ —

## Exercise 24.

Have you struck them (fem.)? No, we have not struck them, the men have struck them. — This news

(plur.) has reached me. — The king was just. — This sheikh was learned. — Wast thou present yesterday in the assembly? — No, I was absent. — O children, were you diligent? — O girl, hast thou understood me? — I have understood thee. — The girls were present and rejoiced greatly. — Her name was Hind. — The king took the enemies prisoner and killed them. — O merchants, where are your wares, have you left them in the house? — Have you heard it? — We have heard it. — Hast thou (أَنْتِ) written it, or did thy sister write it? — They both wrote it.

## Thirteenth Lesson.

(الْدَّرْسُ الثَّلَاثُ عَشَرَ)

### The Imperfect.

1. The Imperfect tense (المضارع <sup>المضارع</sup> almuḍāri') expresses <sup>which resembles</sup> <sup>the noun with its</sup> <sup>circumstances</sup> <sup>e.g.</sup>

an action still unfinished and is translated in English by the present, the future or when used without a conjunction after another verb by the present participle.

e.g. جَلَسَ النَّاسُ يَشْرَبُونَ خَمْرًا jalasa 'nnāsu yashrabūna 'lkhamra "the men sat drinking (literally "they were drinking") wine".

2. The Imperfect Stem consists of the three radicals of the verb, the first having no vowel, the second having a, i, or u (the dictionary always tells which is used with each verb). The persons are expressed by prefixing ya, ta, 'a and na to the stem with the addition in some cases of suffixes also. The Moods are indicated by adding the vowels u for the Indicative, a for the Subjunctive to the last radical, which is left without vowel for the Jussive:

Prefixes and suffixes added to imperfect stem in indicative mood:





3. The vowel of the second letter of the imperfect stem must be ascertained from the dictionary. The following points however may be noted:

a) Most verbs whose second or third radical is a غuttural (i.e. ا ء غ خ ح) take a — e.g. فَتَحَ fataḥa, Imperf. يَفْتَحُ yaftaḥu; مَنَعَ mana'a "to hinder, Imperf. يَمْنَعُ yamna'u. There are however many exceptions as دَخَلَ dakhala "to enter", Imperf. يَدْخُلُ yadkhulu; بَلَغَ balagha "to reach", Imperf. يَبْلُغُ yablughu; رَجَعَ raja'a "to return", Imperf. يَرْجِعُ yarji'u.

b) Verbs of the form فَعَلَ fa'ila generally take — as شَرِبَ shariba "to drink", Imperf. يَشْرِبُ yashrabu; exceptions however occur as حَسَبَ ḥasiba "to esteem", Imperf. يَحْسِبُ yaḥsibu. makes يَحْسِبُ yaḥsubu).

c) Verbs of the form فَعَّلَ fa'ula take — as كَرَّمَ karuma "to be noble", Imperf. يَكْرُمُ yakrumu.

4. The Imperfect in itself denotes only unfinished action, but it may be made to indicate the future by putting the independent word سَوْفَ saufa before it or prefixing the contraction سَ sa, e.g. سَوْفَ يَكْتُبُ saufa yaktubu or سَيَكْتُبُ sayaktubu "he will write".

5. The Imperfect of كَانَ (which generally has a future meaning) is:

Sing. 3. masc.

يَكُونُ yakūnu he will be.

„ 3. fem.

تَكُونُ takūnu she will be.



Sing. 2. masc.	تَكُونُ takūpu	thou (m.) wilt be.
„ 2. fem.	تَكُونِينَ takūnīna	thou (f.) wilt be.
„ 1. masc. a. fem.	أَكُونُ akūnu	I shall be.
Dual 3. masc.	يَكُونَانِ {	yakūnāni they two (m.) will be.
„ 3. fem.	تَكُونَانِ {	takūnāni they two (f.) will be.
„ 2. masc. a. fem.	تَكُونَانِ takūnāni	you two will be.
Plur. 3. masc.	يَكُونُونَ yakūnūna	they (m.) will be.
„ 3. fem.	يَكُنْنَ yakunna	they (f.) will be.
„ 2. masc.	تَكُونُونَ takūnūna	you (m.) will be.
„ 2. fem.	تَكُنَّ takunna	you (f.) will be.
„ 1. masc. a. fem.	نَكُونُ nakūnu	we shall be.

6. The Perf. of كَانَ used with the Imperf. of another verb gives to the second one the meaning of the Latin imperf. e.g. زَيْدٌ يَلْعَبُ كَانَ kāna zaidun ya'abu "Zaid was playing".

7. The Imperf. of كَانَ used with the Perf. of another verb gives to the latter the meaning of the Future-perfect e.g. يَكُونُ زَيْدٌ كَتَبَ yakūnu zaidun kataba "Zaid will have written".

#### Vocabulary.

شَارِعٌ shāri'un street.

لَاعَبَ la'iba to play.

اللَّهُ allāhu God.

أَزْ + إِلَهَ

تَوْفِيقٌ { taufiqun success  
(of God).

+ عَرَفَ 'arafa to know. (نا)

أَغْنِيَاءُ { aghniyā'u (plur. of  
غَنِيٍّ ghanīyun) rich.

بَعَثَ = send (2)

+ قَدْرُ qadrun value.   
 or power } شَرِبَ دُخَانًا { shariba dukhā-  
 ثَمَنُ thamanun price. { nan, to smoke  
 (literally "to  
 drink smoke").

+ حَمَلَ hamala to carry. (ل) بَعْدَ { ba'da after (of  
 time).  
 أ... أ... { a... am or (in a  
 double question). بَعْدَهُ { ba'dahu after-  
 wards.

قَرْيَةٌ qaryatun village. غَدًا ghadan to-morrow.

قَبْرٌ qabrun grave. هَاقِقٌ haqqun right.

+ أَحَدٌ { aḥadun one (with  
 suffix أَحَدُهُم aḥadu-  
 hum one of them). حَمَّالٌ hammālun porter.

+ ذَهَبَ dhahaba to go away. (ا) حِمْلٌ { himlun load,  
 burden.

أين { aina where?  
 أين { whither?

ظَهْرٌ zuhrun midday.

دُخَانٌ { dukhānun smoke,  
 tobacco. بَعْدَ الظُّهْرِ { ba'da 'zzuhri, in  
 the afternoon.

متى : when?  
 متى : when.

## Exercise 25.

خَرَجَ الْغُلَامُ يَلْعَبُ فِي الشَّارِعِ — تَرَكْنَهُ يَلْعَبُ —

نَطْلُبُ نَلْمَ مِنَ اللَّهِ التَّوْفِيقَ — اَتَعْرِفُ الرَّجُلَ — لَا لَا اَعْرِفُهُ

— كَثِيرُونَ مِنَ الْاَغْنِيَاءِ لَا يَعْرِفُونَ قَدْرَ الْعِلْمِ — مَا

تَطْلُبُونَ مِنِّي — نَطْلُبُ مِنْكَ ثَمَنَ بَصَائِعِنَا — اَتَحْمِلُنِي اَمْ

اَحْمِلُكَ — كَانَ الشَّيْخُ يَقْصِدُ الْقَرْيَةَ — يَحْمِلُونَ اُمِّيَّتَ إِلَى

الْقَبْرِ — يَكُونُ أَحَدُنَا حَمْلَ صَاحِبِهِ — أَيْنَ تَذْهَبَانِ أَنْتَ

وَأَخُوكَ — نَذْهَبُ إِلَى الشَّامِ — جَلَسَ الرِّجَالُ يَشْرَبُونَ

دُجَانًا — جَلَسَتِ النِّسَاءُ يَشْرَبْنَ الْقَهْوَةَ — نَحْنُ كُنَّا حَاضِرِينَ  
 (accus. cf. Less. 12, 4) نَلْعَبُ — يَا بِنْتُ لِمَذَا لَا تَكْتُبِينَ  
 مَكْتُوبَكَ — سَوْفَ أَكْتُبُهُ بَعْدَهُ — يَا أَخَايَ اسْتَدْهَبُونَ  
 إِلَى الصَّيْدِ مَعَنَا — نَعَمْ يَا سَيِّدِي سَنَكُونُ حَاضِرِينَ  
 عِنْدَكُمْ غَدًا —

## Exercise 26.

Dost thou smoke? — I do not smoke. — Will you  
 two be present to-morrow with us? — No, we shall be  
 absent. — What does he desire from me? — He de-  
 sires his right from me. — The girl sat playing with  
 us. — Zaid knew (use كَانَ with imperf.) the sheikh of  
 the tribe. — I did not know him. — The porter will  
 carry the load to (إِلَى) thy house. — Dost thou under-  
 stand what I say (my speech)? — No, I do not under-  
 stand it. — The men were present going to the hunt.  
 — When wilt thou return from the hunt? — I shall  
 return to-morrow. — Will this news (plur.) reach him?  
 — It will reach him in the afternoon. — The king  
 will be just. — The sheikh smoked (كَانَ with imperf.)  
 much tobacco. — O merchant, wilt thou send the  
 wares to my house? — The porter will bring them  
 to thee.

## Fourteenth Lesson.

(الْدَّرْسُ الرَّابِعُ عَشَرَ)

### The Moods of the Imperfect.

1. The Imperfect (المُضَارِعُ almuḍāri') has three Moods  
 which are distinguished by the vowel of the third

*lit. = Frak which resembles*

radical. In this it resembles the noun with its three case-endings. (Hence the term <sup>٥</sup>مُضَارِعٌ which means "resembling".)

Note. Arabian grammarians treat the imperfect as a noun, thus, where we should say that the conjunction <sup>٥٤</sup>أَنَّ *anna* "that" requires the Subjunctive Mood, the Arab says that the particle <sup>٥٤</sup>أَنَّ governs the imperf. in the accusative.

The three Moods are:

1) The Indicative ending in — corresponding to the nominative and hence called <sup>٥٥</sup>الْمُضَارِعُ الْمَرْفُوعُ رَفْعٌ  
almuḍāri' almarfū', e.g. يَكْتُبُ yaktubu.

2) The Subjunctive ending in — corresponding to the accusative and called <sup>٥٦</sup>الْمُضَارِعُ الْمَنْصُوبُ نَصْبٌ  
almuḍāri' almanṣūb e.g. يَكْتُبَ yaktuba.

3) The Jussive with a vowelless ending corresponding to the genitive and called <sup>٥٧</sup>الْمُضَارِعُ الْمَجْزُومُ جَزْمٌ  
almudari' almajzūm e.g. يَكْتُبْ yaktub. i.e. the imperfect with the Jazma or Sukun.

Note. The Jussive originally ended in — which is now dropped, but reappears before a word beginning with hamzat alwaṣl e.g. يَكْتُبِ الْكِتَابَ yaktubi-lkitāba.

2. The Imperfect Subjunctive is declined as follows:

Singular.

Dual.

3. masc. يَكْتُبُ yaktuba.

3. masc. يَكْتُبَا yaktubā.

3. fem. تَكْتُبُ taktuba.

3. fem. تَكْتُبَا taktubā.

2. masc. تَكْتُبُ taktuba.

2. m. a. f. تَكْتُبَا taktubā.

2. fem. تَكْتُبِي taktubī.

1. m. a. f. اَكْتُبْ aktuba.



## Plural.

3. masc. يَكْتُبُوا yaktubū.

3. fem. يَكْتُبْنَ yaktubna.

2. masc. تَكْتُبُوا taktubū.

2. fem. تَكْتُبْنَ taktubna.

1. m. a. f. نَكْتُبْ naktuba.

Note 1. In the 2<sup>nd</sup> sing. fem. and in the 2<sup>nd</sup> and 3<sup>rd</sup> dual and plur. masc. the final ن of the Indicative is dropped. In the 2<sup>nd</sup> and 3<sup>rd</sup> plur. the otiose ل is added at the end except when a suffix is attached to the verb e.g. يَكْتُبُوهُ yaktuūbhu.

Note 2. The Imperf. Subjunctive of كَان is declined like the indic. subject to the same changes in the endings as in the verb above.

3. The Subjunctive is used after the conjunctions أَنْ an "that", أَلَّا allā (see Intro. § 9) "that not", حَتَّى hattā "until, so that", لِي li, لَيْكَ kai, لِيَّan li'an "so that", لَيْلَا li'lla, لَيْلَان li'an la) "so that not", فَ fa and وَ wa when they mean "so that", أَوْ au when it means "unless that, until that" and لَنْ lan "not" (used as negation of the future), e.g. طَلَبَ أَنْ يَحْضُرَ ṭalaba an yaḥḍura "he required that he should be present".

Note. لَنْ is a contraction for لَنْ يَكُونُ أَنْ la yakūnu an "it will not be that".

## Vocabulary.

The vowel after a verb is that of the second radical in the imperfect.

كَشَفَ { kashafa (i) to un-  
cover, examine.

أَمَرَ { amrun command,  
affair.





to go out of (from) the house. — I sent a boy with him to see what (مَا) he would do. — Moḥammed and his servant intended to go to (إِلَى) the market. — I shall return to the house to see what thou art doing. — I have commanded the servant to appear (be present) before me. — They went away until they entered the city. — I have promised him that that shall be a secret between me and (between) him.

## Fifteenth Lesson.

(الدرس الخامس عشر)

### X The Jussive.

*the imperf. verb* 1. The Jussive Mood (أَلْمُضَارِعُ الْمُجَزُّومُ) almuḍārī' almajzūm) has the same forms as the Subjunctive except that where the 3<sup>rd</sup> radical is the last letter, it takes jazma (sukūn) e.g.

Singular.

Dual.

3. masc.	يَكْتُبُ yaktub.	3. masc.	يَكْتُبَا yaktubā.
3. fem.	تَكْتُبُ taktub.	3. fem.	تَكْتُبَا taktubā.
2. masc.	تَكْتُبُ taktub.	2. masc.	تَكْتُبَا taktubā.
2. fem.	تَكْتُبِي taktubī.		
1. m. a. f.	اَكْتُبْ aktub.		

Plural.

3. masc.	يَكْتُبُوا yaktubū.
3. fem.	يَكْتُبْنَ yaktubna.
2. masc.	تَكْتُبُوا taktubū.
2. fem.	تَكْتُبْنَ taktubna.
1. m. a. f.	نَكْتُبْ naktub.

Same

Subj

2. The verb كَانَ in the Jussive loses its و (see Less. 27) when the last radical is vowelless (see Intro. § 13, 3) e.g.

## Singular.

## Dual.

3. masc.	يَكُنْ yakun	3. masc.	يَكُونَا yakūnā
3. fem.	تَكُنْ takun	3. fem.	تَكُونَا takūnā
2. masc.	تَكُنْ takun	2. m. a. f.	تَكُونَا takūnā.
2. fem.	تَكُونِي takūnī		
1. m. a. f.	أَكُنْ akun.		

## Plural.

3. masc.	يَكُونُوا yakūnū
3. fem.	يَكُنَّ yakunna
2. masc.	تَكُونُوا takūnū
2. fem.	تَكُنَّ takunna
1. m. a. f.	نَكُنْ nakun.

3. The Jussive is used:

a) Alone, especially in the 3<sup>rd</sup> pers. to express a command e.g. يَكْتُبْ yaktub "let him write". In this sense it is generally strengthened by a prefixed لَ e.g. لِيَكْتُبْ liyaktub "let him write". If فَ precedes this particle, the لَ loses its vowel e.g. فَلْيَكْتُبْ falyaktub "so let him write".

b) After لَا lā used for prohibitions (لَا النَّهْيَ lā annahyi) e.g. لَا تَكْتُبْ lā taktub "do not write". لَا تَكُنْ غَائِبًا lā takun ghā'iban "be not absent".

*omitted statement*

c) After لَمْ lam used to deny a statement. Here the Imperf. has the force of the Perf. e.g. لَمْ يَكْتُبْ lam yaktub "he has not written". It is also used after لَمْ lammā in the sense "not yet".

d) In the protasis and apodosis of conditional sentences, (see Less. 457).

Note. The jussive may be rendered more emphatic by adding *anna* or *an*, thus forming the so-called *modus energicus* 1 and 2, e.g.

### Modus energicus I.

### Modus energicus II.

<i>only will only write.</i> <i>'anna'</i> <i>an</i> <i>come a pause.</i> <i>heavy p. 240</i> <i>heavy</i> <i>238 (iv)</i>	Sing. 3. masc. „ 3. fem. „ 2. masc. „ 2. fem. „ 1. m. a. f.	<u>يَكْتُبَنَّ</u> <u>تَكْتُبَنَّ</u> <u>تَكْتُبَنَّ</u> <u>تَكْتُبَنَّ</u> <u>اَكْتُبَنَّ</u> <u>يَكْتُبَانِ</u> <u>تَكْتُبَانِ</u> <u>تَكْتُبَانِ</u>	{yaktubanna he shall write يَكْتُبَنَّ yaktuban. تَكْتُبَنَّ taktubanna تَكْتُبَنَّ taktuban. تَكْتُبَنَّ taktubanna تَكْتُبَنَّ taktubinna تَكْتُبَنَّ taktubin. اَكْتُبَنَّ aktubanna اَكْتُبَنَّ aktuban. yaktubānni. taktubānni. taktubānni.
<i>long vowel before double</i> <i>is right, vol. I. sec. 25.</i> <i>is right, vol. I p. 61 A.</i>	Dual 3. masc. „ 3. fem. „ 2. m. a. f.	يَكْتُبَانِ تَكْتُبَانِ تَكْتُبَانِ	(Energicus II - the 'n' is added only to those forms which in first energetic have only a short vowel before.) يَكْتُبَانِ تَكْتُبَانِ تَكْتُبَانِ
<i>is right</i> <i>taktubanna (= taktubanna)</i>	Plur. 3. masc. „ 3. fem. „ 2. masc. „ 2. fem. „ 1. m. a. f.	<u>يَكْتُبُنَّ</u> <u>يَكْتُبُنَّ</u> <u>تَكْتُبُنَّ</u> <u>تَكْتُبُنَّ</u> <u>نَكْتُبُنَّ</u>	<u>يَكْتُبُنَّ</u> yaktubunna <u>يَكْتُبُنَّ</u> yaktubun. <u>يَكْتُبُنَّ</u> yaktubnānni. <u>تَكْتُبُنَّ</u> taktubunna <u>تَكْتُبُنَّ</u> taktubun. <u>تَكْتُبُنَّ</u> taktubnānni. <u>نَكْتُبُنَّ</u> naktubanna <u>نَكْتُبُنَّ</u> naktuban.



These forms (not much used) are employed for exhortation and are often strengthened by prefixing the particle لَ, e.g. لَيَكْتُبَنَّ layaktubanna "let him surely write". They are also used after the prohibitive e.g. لَا تَكْتُبَنَّ lā taktubanna "thou shalt not write".  
*used also in conditional - when conditional particle is strengthened by - ma.*  
 Vocabulary.

جَانِبٌ jānibun side.

غَضِبَ ghaḍiba to be angry (followed by عَلَى). (a)

ضَيْقٌ dīqun anxiety, need.

*p. 13. be narrow, tight, N. & be distressed. H. p. 13. bring into straits, press upon.*

قَدَرٌ qadara(i) to be able.

مَنَعَ manā'a to prevent.

غَيْرٌ ghairun another (noun).

دُخُولٌ dukhūlun entrance.

شَيْءٌ shai'un thing.

غَيْرُهُ ghairuh another than he.

غَرِيبٌ gharībun strange

كَذَبَ kadhaba(i) to lie.

pl. غُرَبَاءُ ghurabā'u.

دَقِيقَةٌ daqīqatun minute.

فَ fa and. (Web. ١٢٤) usually like used after.

مَوْضِعٌ mauḍi'un

place.

قَالَ qāla to say.

مَكَانٌ makānun

نُورٌ nūrun light.

سَمَحَ samaha to be sad

### Exercise 29.

لَمْ يَكُنْ يَسْمَحُ الْوَزِيرُ أَنْ يَجْلِسَ رَجُلٌ فِي جَانِبِهِ —  
 لَا تَتْرُكْ صَدِيقَكَ فِي الضَّيْقِ — عَرَفَهُ الرِّجَالُ وَلَمْ يَمْنَعُوهُ مِنْ  
 الدُّخُولِ فَدَخَلَ — قَلْبُهَا لَمْ يَكُنْ يَفْرَحُ لَشَيْءٍ — يَا بِنْتُ  
 لَا تَفْتَحِي الْبَابَ لِلْغُرَبَاءِ — لَا تَحْزَنُوا يَا أَوْلَادُ (Less. 16, 4 a)  
 — نَحْنُ تَعْبَانُونَ فَلَجَلِسْ دَقِيقَةً فِي هَذَا الْمَوْضِعِ — لَا تَغْضَبُوا



عَلَيْنَا — لَمْ يَقْدِرُوا أَنْ يَرْجِعُوا إِلَى الْمَدِينَةِ — نَظَرَ الْوَلَدُ  
 دَارًا وَلَمْ يَكُنْ غَيْرَهَا فِي ذَلِكَ الْمَكَانِ — دَخَلَ مَعَهُ الْكَلْبُ  
 وَلَمْ يَتْرُكْهُ — قَالَ اللَّهُ لِيَكُنْ نُورٌ فَكَانَ نُورٌ —

نَار five (fun)

### Exercise 30.

I did not (لَمْ) know the affair and did not (لَمْ) understand it. — O boys, do not open the door. — O girl, do not lie. — The pupils were idle and did not (لَمْ) write the letter. — O boys, be not idle. — They heard your speech and did not understand it. — Do not leave your friends in (the) anxiety. — Do not prevent me from entrance to (عِنْدَ) you. — Be not angry with me, o girl. — Let us drink (the) coffee. — The father and his son were not able to return to their house (. . . . that they should return).

## Sixteenth Lesson.

(الدَّرْسُ السَّادِسُ عَشَرَ)

### The Imperative.

1. The Imperative <sup>فَعْلُ</sup> <sup>الْأَمْرُ</sup> fi'l al'amr is formed from the Jussive by omitting the pronominal prefix, but as a word in Arabic must not begin with a vowelless letter (see Intro. § 2), a hamzat alwasl (Intro. § 11) supported by ʾ is prefixed. This hamza takes the vowel ʾ if the second radical has ʾ, but ʾ if the second radical has ʾ or ʾ e.g.

كَتَبَ kataba, Jussive يَكْتُبُ yaktub, Imperative اُكْتُبْ uktub.

ضَرَبَ daraba, Jussive يَضْرِبْ yaḍrib, Imperative  
إِضْرِبْ iḍrib.

مَنَعَ mana'a, Jussive يَمْنَعُ yamna', Imperative  
إِمْنَعُ imna'.

إِذْهَبْ إِلَى الْبَابِ وَافْتَحْهُ idhhab ilā 'lbābi waftahhu

"go to the door and open it".

2. The Imperative is naturally found in the 2<sup>nd</sup> pers. only:

Sing. 2. masc. أَكْتُبْ uktub

„ 2. fem. أَكْتُبِي uktubī

Dual 2. masc. and fem. أَكْتُبَا uktubā

Plur. 2. masc. أَكْتُبُوا uktubū

„ fem. أَكْتُبْنَ uktubna.

The Imper. of كَانَ is:

Sing. 2. masc. كُنْ kun

„ 2. fem. كُونِي kūnī

Dual 2. masc. and fem. كُونَا kūnā

Plur. 2. masc. كُونُوا kūnū

„ 2. fem. كُنْنَ kunna.

3. The Imperative is negated by لَا with the Jussive (see Less. 15, 3 b).

4. Direct address (the vocative) is introduced by:

a) The particle يَا yā followed by a noun, which, if it stands alone is put in the nom. without the article

and without nunation in the sing.; but if it is followed by a genit. is put in the accus. e.g. **يَا وَلَدُ** yā waladu “O boy!”; **يَا عَبْدَ اللَّهِ** yā ‘abda ’llahi “O Abdallah!” (literally “servant of God”).

b) The particle **أَيُّهَا** aiyuhā; fem. **أَيَّتُهَا** aiyatuhā; strengthened form **يَا أَيُّهَا** yā aiyuhā followed by a noun in the nom. and always with the article e.g. **يَا أَيُّهَا التِّلْمِيذُ** yā aiyuhā ’tilmīdhu “O scholar!”

For further details see Less. 48, 1.

### Present Participle.

5. The Present Participle (**إِسْمُ الْفَاعِلِ** ism alfā’il, nomen agentis) is of the form **فَاعِلٌ** e.g. **كَاتِبٌ** kātibun “writing”.

The Participle is declined like other nouns and generally has a sound plural e.g.

	Masc.		Fem.
Sing. nom.	<b>كَاتِبٌ</b> kātibun	writing	<b>كَاتِبَةٌ</b> kātibatun
„ acc.	<b>كَاتِبًا</b> kātiban	„	<b>كَاتِبَاتٍ</b> kātibatān
„ gen.	<b>كَاتِبٍ</b> kātibin	„	<b>كَاتِبَةٍ</b> kātibatin
Dual nom.	<b>كَاتِبَانِ</b> kātibāni	„	<b>كَاتِبَتَانِ</b> kātibatāni
„ acc.	<b>كَاتِبَيْنِ</b> kātibaini	„	<b>كَاتِبَتَيْنِ</b> kātibataini
„ gen.	<b>كَاتِبَيْنِ</b> kātibaini	„	<b>كَاتِبَتَيْنِ</b> kātibataini
Plur. nom.	<b>كَاتِبُونَ</b> kātibūna	„	<b>كَاتِبَاتٌ</b> kātibātun
„ acc.	<b>كَاتِبِينَ</b> kātibīna	„	<b>كَاتِبَاتٍ</b> kātibātin.
„ gen.	<b>كَاتِبِينَ</b> kātibīna	„	<b>كَاتِبَاتٍ</b> kātibātin.

After كَانَ the Participle expresses a condition in the past e.g. كَانَ زَيْدٌ كَاتِبًا kāna zaidun kātiban "Zaid was writing" thus having much the same meaning as كَانَ يَكْتُبُ (see Less. 13, 6). *cp. Wright, II, p. 197, 6.*

6. There is no infinitive in the sense of the European languages in Arabic. The English infinitive is expressed by a sentence in Arabic e.g. يَقْدِرُ زَيْدٌ أَنْ يَعْمَلَ yaqdiru zaidun an ya'malahu "Zaid is able to do it".

### The Verbal Noun.

7. Every verb in Arabic has a Verbal Noun (مَصْدَرٌ maṣdar). In the simple verb this may be of one or more of some 40 forms. Among the most common are فَعْلٌ fa'luṇ as قَتْلٌ qatlun "killing"; فَعْلٌ fa'aluṇ (from verbs of the form فَعَلَ fa'ala) as فَرَحٌ farahun "rejoicing" (from فَرِحَ fa'raḥa); and فُعُولٌ fu'ūluṇ as دُخُولٌ dukhulun "entering", خُرُوجٌ khurūjun "going out", طُلُوعٌ ṭulū'un "rising", نَزُولٌ nuzūluṇ "descending".

For details see Less. 34.

### Vocabulary.

كَذَبَ (كَذَبَ)	صَدَقَ { sadaqa(u) to tell the truth.	صَغِيرٌ ṣaghīrun small.
سَكَتَ { sakata(u) to be silent.	لَبَسَ { labisa to put on (clothes).	ثِيَابٌ ṭhiyāb (pl. ثِيَابٌ)
سَكَنَ sakana(u) to dwell.	ثَوْبٌ ṭhawb (pl. ثِيَابٌ)	ثِيَابٌ ṭhiyāb (pl. ثِيَابٌ)
سَيِّدَةٌ { saiyyidatun woman, mistress.	وَسْطٌ waṣṭun middle, centre.	
فَعَلَ fa'ala to do.		

طَرَقَ ṭaraqa to knock at. أَجَابَ ajāba to answer.

ظَرِيفٌ { zarīfun (plur. ظُرَفَاءُ   
 zuraḥā'u) a witty   
 person, wag. } فَإِنَّ { fa'inna for, (con-   
 junction).

### Exercise 31.

اِفْتَحِ الْبَابَ يَا أُمِّي — يَا أَوْلَادَ لَا تَدْخُلُوا — اُصْدُقُوا  
يَا تَلَامِيذَ وَلَا تَكْذِبُوا — اُسْكُتْ يَا أَيُّهَا التِّلْمِيذُ وَاجْلِسْ  
عَلَى مَكَانِكَ — أَيُّنَ لَمْ سَاكِنُونَ — كَانُوا سَاكِنِينَ فِي السُّوقِ  
— يَا عَبْدَ اللَّهِ افْتَحْ بَابَ الدَّارِ — يَا أَيُّهَا الرِّجَالُ اْمْنَعُوهُمْ  
مِنَ الدُّخُولِ عَلَيْنَا — اُنْظُرِي أَيَّتَهَا السَّيِّدَةُ مَا (what) فَعَلَتْ  
— أَيُّنَ أَنْتَ ذَاهِبٌ — أَنَا ذَاهِبٌ إِلَى السُّوقِ — كُنَّا  
جَالِسِينَ أَمَامَ الدَّارِ — وَجَدُوا أَمْرًا جَالِسَةً فِي غُرْفَةِ صَغِيرَةٍ  
— اِلْبَسُوا ثِيَابَكُمْ — اِطْلُعْ عَلَى هَذَا اَلْجَبَلِ يَا أَيُّهَا الْوَلَدُ —  
يَا صَاحِبِي اجْلِسْ بِي جَانِبِي — يَا بَنَاتِ اكْتُبْنَ مَكَاتِبَكُمْ —  
طَرَقَ رَجُلٌ بَابَ أَحَدِ الظُّرَفَاءِ فَقَالَ مَنْ هَذَا أَجَابَهُ أَنَا فَقَالَ  
لَهُ اذْهَبْ فَإِنِّي لَا أَعْرِفُ مِنْ أَصْحَابِي أَحَدًا سَمِعَهُ أَنَا —

### Exercise 32.

See, o boys, what you have done. — O friend, enter and sit by my side. — O scholar, open the door of the room. — I was going to the city. — Whither are you going? — We are going to the market. — O boy, come down from the mountain. — O you two scholars,



write your two letters. — O girl, speak the truth and lie not. — Where is Mr. (سَيِّد) Hasan living? He is living in the middle of the city. — What are you doing? — We are putting on our clothes. — I was writing a letter, when (فَ) our friend entered. — Do not prevent me from entrance to (عَلَى) you.

## Seventeenth Lesson.

(الْدَّرْسُ السَّابِعُ عَشَرَ)

### The Passive.

1. The Active Voice is called in Arabic المَعْلُومُ alma'lūm "the known" because the agent is known, when the active is used as in "Zaid struck him"; the Passive Voice is called الْمَجْهُولُ almajhul "the unknown" because when the passive is used as in "Zaid is struck" the agent (the striker) is unknown.

The Passive is formed from the Active by change of vowels. In the perf. the 1<sup>st</sup> radical takes —, the 2<sup>nd</sup> takes —. In the imperf. the prefix takes —, the 2<sup>nd</sup> radical takes —. All the other vowels are as in the active e.g.

### Perfect.

Sing. 3. masc.	ضَرَبَ	ḍariba	he was struck.
„ 3. fem.	ضَرِبَتْ	ḍaribat	she was struck.
„ 2. masc.	ضَرَبْتَ	ḍaribta	thou (m.) wast struck.
„ 2. fem.	ضَرَبْتِ	ḍaribtī	thou (f.) wast struck.
„ 1. m. a. f.	ضَرِبْتُ	ḍaribtu	I was struck.

## Imperfectum.

- Sing. 3. masc. يَضْرَبُ yuḍrabu he is struck.  
 „ 3. fem. تُضْرَبُ tuḍrabu she is struck.  
 „ 2. masc. تُضْرَبُ tuḍrabu thou (m.) art struck.  
 „ 2. fem. تُضْرَبِينَ tuḍrabīna thou (f.) art struck.  
 „ 1. m. a. f. أَضْرَبُ aḍrabu I am struck.

2. The Passive must not be used in Arabic when the agent is expressed; thus “Zaid has been struck by Omar” must be rendered by ضَرَبَ عُمَرُ زَيْدًا ḍaraba ‘umaru zaidan “Omar struck Zaid”.

The Passive is often used impersonally e.g. ذِكِرَ dhukira “it has been mentioned”, or “it is told”.

## Passive Participle.

3. The passive participle اِسْمُ الْمَفْعُولِ ism almaf‘ul) is of the form مَفْعُولٌ maf‘ul e.g. مَكْتُوبٌ maktūbun “written”. It is declined like other nouns and generally has the sound plural.

## The Particle إِنَّ

4. A Nominal sentence جُمْلَةٌ اِسْمِيَّةٌ jumla ismīya see Less. 11, 6, b) is often introduced by the particle إِنَّ inna “verily”, which is followed by the subject (اَلْمُبْتَدَأُ al-mubtada’) in the accus. and the predicate (اَلْخَبَرُ al-khabar) in the nom. The predicate is often strengthened by the prefix لَ, e.g. إِنَّ زَيْدًا عَاقِلٌ inna zaidan ‘āqilun or إِنَّ زَيْدًا لَّعَاقِلٌ inna zaidan la-‘āqilun “verily Zaid is intelligent”.

If the subject is a personal pronoun, it is attached as a suffix (see Less. 3) to أَنَّ e.g. إِنَّهُ innahu "verily he".

Note. Alternative forms are used with the 1<sup>st</sup> pers. pronoun i.e. أَنَا innī and إِنْنِي innanī "verily I"; إِنَّا innā and إِننَّا innanā "verily we".

*For the imperfect Indicative after أَنْ*  
*cf. Wright. vol. II p. 26, β.*

## The Particles أَنَّ and أَنْ.

5. The Conjunction "that" is expressed in Arabic:

a) By أَنَّ an (see Less. 14, 3) with a Verbal sentence (Less. 11), the verb being either in the perf. (مَاضٍ) or the imperf. subj. (مَنْصُوبٌ) e.g.

يَحْضُرُ زَيْدٌ أَنَّ طَلَبَ الْقَاضِي ṭalaba 'lqādī an yaḥḍura zaidun the judge required Zaid to be present (to appear).

سَمِعْتُ أَنَّ ذَهَبَ زَيْدٌ sami'tu an dhahaba zaidun  
I heard that Zaid had gone away.

If more than one verb is dependent on أَنَّ, the imperf. subj. is used throughout and the أَنَّ is not repeated e.g.

أَمَرَ الْوَزِيرُ أَنَّ يَحْضُرَ مُحَمَّدٌ وَيَجْلِسَ بِجَانِبِهِ amara 'lwa-zīru an yaḥḍura muḥammadun wayajlisa bijānibihi the vezir commanded Mohammed to be present and sit beside him.

b) By أَنَّ anna with a Nominal sentence, the noun immediately following the conjunction being put in the accus. (as with إِنَّ). If a pronoun follows it is added to أَنَّ, as a suffix. With the 1<sup>st</sup> pers. pron. the double forms أَنَا annī and إِنْنِي annanī, أَنَا annā and إِننَّا annanā are used.

*cf. (p. 316) لَكِنَّ*

*which immediately follows*

*They all have the same 'an' + of the*

*ان*

*ان*

*ان*

If the predicate is a noun it is put in the nom., if it is a verb (see Less. 11, 6) it is put in the perf. or the imperf. indicative, e.g.

بَلَغَنِي أَنَّ زَيْدًا عَاقِلٌ balaghanī anna zaidan 'āqilun

it has reached me (i.e. I have heard) that Zaid is intelligent.

أَعْلَمُ أَنَّ زَيْدًا يَحْضُرُ a'lamu anna zaidan yaḥḍuru

I know that Zaid will be present.

### Vocabulary.

ذَكَرَ { dhakara to mention. (ذكر)	سِيرَةٌ { sīratun manner of life.
أَنِيسُ { anīsun ami- able.	خُسْرٌ { khusrun loss.
لِ { li for.	قَبِلَ { qabila to receive.
شَجَاعَةٌ { shajā'atun courage.	حَدِيَّةٌ { hadīyatun a gift, present.
ضَرَبَ { ḍaraba to strike, coin.	سُرُورٌ { surūrun joy.
سِكَّةٌ { sikkatun coin.	صَلَاحُ الدِّينِ { ṣalāḥu 'ddīni Saladin.
الْقُسْطَنْطِينِيَّةُ { alquṣṭanṭīnī- yatu Con- stantinople.	عَظِيمٌ { 'azīmun power- ful. (عظيم)
مَشْغُولٌ { mashghūlun busy.	مَجْهُولٌ { majhūlun un- known.
هَدَمَ { hadama to destroy. (هدم)	غَلَبَ { ghalaba to conquer. (غلب)
وَقْتُ { waqtun time.	مُؤَرِّخٌ { mu'arrikhun historian (sound plur.). one who puts the tale to an event.
خَطَرٌ { khaṭarun danger.	غَسَلَ { ghasala to wash. (غسل)
خَوْفٌ { khaufun fear.	صَلَبَ { ṣalaba to crucify. (صلب)

مُنَاجِمٌ { munajjimun astro-  
loger.

رَفَعَةٌ { rif'atun lifting up,  
raising.

قِيلَ { qīla (passive of قَالَ  
qāla "to say").

وَلَكِنَّ walākinna but.

نَجْمٌ najmun star.

خَشَبَةٌ { khashabatun a  
piece of wood.

## Exercise 33.

ذَكَرَ أَنَّ حَسَنًا رَجُلًا أَنِيسٌ — يُذَكِّرُ اسْمَهُ لِسَجَاعَتِهِ —  
ضَرَبَتْ هَذِهِ السِّكَّةُ فِي الْقُسْطَنْطِينِيَّةِ — خُدِمَتْ أَبْوَابُ الْقَلْعَةِ  
— إِنَّ زَيْدًا الضَّارِبَ وَعَمْرٌ هُوَ الْمَضْرُوبُ — لَمْ نَعْرِفْ أَنَّكُمْ  
مَشْغُولُونَ فِي هَذَا الْوَقْتِ — إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ  
(Koran, Sura 2, 151) — إِنَّنَا لَا نَعْرِفُ الْخَطَرَ وَلَا الْخَوْفَ —  
هَذَا مَعْلُومٌ عِنْدَنَا — إِنَّ هَذِهِ الْمَرْأَةَ كَانَتْ مَعْرُوفَةً عِنْدِي —  
يَعْرِفُ الْإِنْسَانُ بِسِيرَتِهِ — إِنَّ الرَّجُلَ الْمَذْكُورَ لَقَبِيحٌ — إِنَّ  
الْإِنْسَانَ لَفِي خُسْرٍ (Koran, Sura 103, 2) — صُلِبَ مُنَاجِمٌ  
فَقِيلَ لَهُ هَلْ نَظَرْتَ هَذَا فِي نَجْمِكَ فَقَالَ نَظَرْتُ رَفَعَةً وَلَكِنَّ لَمْ  
أَعْلَمْ أَنَّهَا عَلَى خَشَبَةٍ —

## Exercise 34.

The doors of the house were opened. — The present was received with (بِ) joy. — It is told that Saladin was a powerful sultan. — I did not know that you were busy today. — Was this news known to (عِنْدَ) you? — Truly this news is unknown to us. — I know



that Hasan is the conqueror and that thou art the conquered. — Truly the men mentioned are my friends.

— His courage has been mentioned by (عِنْدَ) the historians. — Your clothes were washed.

## Eighteenth Lesson.

(الْدَّرْسُ الثَّامِنُ عَشَرَ)

### Derived Forms of the Verb.

1. The Simple verb (which alone has been treated so far) is called **فَعْلٌ مُجَرَّرٌ** fi'l mujarrad ("the naked verb").

From this is formed the derived verb **فَعْلٌ مَزِيدٌ فِيهِ**

fi'l mazīd fihi literally "the verb in which is an increase"). There are 14 forms of this latter, each consisting of the three radicals of the Simple form with the addition of one or more letters and having a meaning which is a modification of that of the Simple form. These with the simple form are designated by the numbers 1 to 15. Of these the first 10 only are in common use, and the ten seldom occur from any one root. The forms of a root in actual use are given in the dictionaries.

2. General list of the Perfects in each of the 15 forms with its modification of the root meaning:

I. Simple form: **فَعَلَ** fa'ala, **فَعِّلَ** fa'ila or **فَعَّلَا** fa'ula (see Less. 11).

#### Forms increased by one letter:

II. **فَعَّلَلَ** fa''ala, (with doubling of the second radical).

Meaning: Intensive as **قَطَعَ** qaṭa'a "to cut", **قَطَّعَ** qaṭṭa'a "to cut to pieces"; or causative as **عَلَّمَ** 'alima "to know", **عَلَّلَمَ** 'allama "to make to know, teach".

III. فَاعَلَ fā'ala (with introduction of an alif after the first radical).

Meaning: Relation of the action to a person as كَتَبَ kataba "to write", كَاتَبَ kātaba "to write to someone"; or Attempt to do the action as قَاتَلَ qatala "to kill", قَاتَلَ qātala "to try to kill, fight".

IV. أَفْعَلَ af'ala (with prefixed حَمَزَةُ الْقَطْعِ hamzat alqaṭ' cf. Intro. § 10; the first radical losing its vowel).

Meaning: Causative as جَلَسَ jalasa "to sit", أَجْلَسَ ajlasa "to make to sit".

### Forms increased by two letters:

V. تَفَعَّلَ tafa'ala (with prefixed تَ ta and doubling of the second radical).

Meaning: Reflexive of II. as قَلَدَ qallada "to gird", تَقَلَدَ taqallada "to gird oneself".

VI. تَفَاعَلَ tafa'ala (with prefixed تَ ta and alif introduced after the first radical).

Meaning: Reflexive of III. as قَاتَلَ qātala "to fight", تَقَاتَلَ taqātala "to fight one another".

VII. اِنْفَعَلَ infa'ala (with prefixed hamza and nūn the hamza here and in all the following forms being hamzat alwaṣl, cf. Intro. § 11).

Meaning: Originally Reflexive of I but generally used as a Passive as كَسَرَ kasara "to break", اِنْكَسَرَ inkasara "to be broken".

VIII. اِفْتَعَلَ ifta'ala (with prefixed hamzat alwaṣl and تَ ta introduced after the radical, which loses its vowel).

Meaning: Reflexive of I as جَمَعَ jama'a "to collect, unite" اِجْتَمَعَ ijtama'a "to collect themselves, to assemble".

IX. اِفْعَلَّ if'alla (with prefixed hamza alwaṣl, omission of the vowel of the first radical and doubling of the third radical).

Meaning: Used only for Colours and Defects as اِحْمَرَّ iḥmarra "to be red"; اِعْوَجَّ i'wajja "to be crooked".

### Forms increased by more than two letters:

X. اِسْتَفْعَلَ istaf'ala (with prefixed اِسْتِ ista and omission of the vowel of the first radical).

Meaning: Properly Reflexive of IV as اَسْلَمَ aslama "to give up" اِسْتَسْلَمَ istaslama "to give oneself up".

XI. اِفْعَالَّ if'alla a rare secondary form of IX.  
*Some think it stronger, others weaker (cp. p. 118 - foot of page)*

XII. اِفْعَوَّلَ if'au'ala

XIII. اِفْعَوَّلَ if'auwala

XIV. اِفْعَنَلَّ if'anlala

XV. اِفْعَنَلَّ if'anlā

} rare forms occurring in certain verbs only with special meanings.

3. Any verb in the above list that has Reflexive meaning is called مُطَاوِعٌ muṭāwi'.

4. The imperfect of the derived forms is formed from the perfect according to the following rules:

a) The prefixes yā, tā, alif, nūn receive the vowel u if the verb is increased by one letter only (II, III, IV forms), otherwise a.

b) The second radical receives the vowel i except in the forms with prefixed ta (V and VI) when it receives a.

c) The first radical remains as in the perfect; the third radical receives the vowel of the mood — u for the indic., a for the subj., sukūn for the juss.

The hamza at the beginning of some forms in the perf. falls away in the imperf.

Thus the Imperfects are as follows:

	Perfect.	Imperfect.
II.	فَعَلَ fa‘ala	يُفَعِّلُ yufa‘ilu
III.	فَاعَلَ fā‘ala	يُفَاعِلُ yufā‘ilu
IV.	أَفْعَلَ af‘ala	يُفْعِلُ yuf‘ilu
V.	تَفَعَّلَ tafa‘ala	يَتَفَعَّلُ yatafa‘alu
VI.	تَفَاعَلَ tafā‘ala	يَتَفَاعِلُ yatafā‘alu
VII.	إِنْفَعَلَ infa‘ala	يَنْفَعِلُ yanfa‘ilu
VIII.	إِفْتَعَلَ ifta‘ala	يِفْتَعِلُ yafṭa‘ilu
IX.	إِفْعَلَ if‘alla	يِفْعَلُ yaf‘allu
X.	اِسْتَفْعَلَ istaf‘ala	يَسْتَفْعِلُ yastaf‘ilu.

5. The Imperative is formed according to the general rule (Less. 16, 1) from the Jussive by the omission of the prefixes.

If the first radical thus becomes vowelless a hamza must be put before it (Intro. 13, 2). In the IV. form this is hamzat alqaṭ‘ (Intro. § 11) which receives the vowel a (faṭḥa); in the other forms it is hamzat alwaṣl and receives i (kasra).

	Jussive.	Imperative.
II.	يُفَعِّلُ yufa‘il	فَعِّلْ fa‘il
III.	يُفَاعِلْ yufā‘il	فَاعِلْ fā‘il
IV.	يُفْعِلْ yuf‘il	أَفْعِلْ af‘il
V.	يَتَفَعَّلْ yatafa‘al	تَفَعَّلْ tafa‘al
VI.	يَتَفَاعَلْ yatafā‘al	تَفَاعَلْ tafā‘al
VII.	يَنْفَعِلْ yanfa‘il	انْفَعِلْ infa‘il
VIII.	يَفْتَعِلْ yafṭa‘il	اِفْتَعِلْ ifṭa‘il
IX.	يَفْعَلِلْ yaf‘alil	اِفْعَلِلْ if‘alil
X.	يَسْتَفْعِلْ yastaf‘il	اِسْتَفْعِلْ istaf‘il.

6. The Participles are formed from the Perfects by prefixing a mīm with the vowel u. The prefixed hamza is dropped. The second radical takes the vowel i in the Active, a in the Passive.

	Participle Active.	Participle Passive.
II.	مُفَعِّلٌ mufa‘ilun	مُفَعَّلٌ mufa‘alun
III.	مُفَاعِلٌ mufā‘ilun	مُفَاعَلٌ mufā‘alun
IV.	مُفْعِلٌ muf‘ilun	مُفْعَلٌ muf‘alun
V.	مُتَفَعِّلٌ mutafa‘ilun	مُتَفَعَّلٌ mutafa‘alun
VI.	مُتَفَاعِلٌ mutafā‘ilun	مُتَفَاعَلٌ mutafā‘alun
VII.	مُنْفَعِلٌ munfa‘ilun	مُنْفَعَلٌ munfa‘alun



## Participle Active.

## Participle Passive.

VIII. مُفْتَعِلٌ mufta'ilun

مُفْتَعَلٌ mufta'alun

IX. مُفْعَلٌ muf'allun

X. مُسْتَفْعِلٌ mustaf'ilun

مُسْتَفْعَلٌ mustaf'alun.

7. The Verbal Noun (مَصْدَرٌ maṣdar) of the Derived forms is as follows:

from II.	فَعَّلَ fa'ala:	تَفْعِيلٌ taf'ilun (some verbs e.g. تَرَحَّبَ welcome)
„ III.	فَاعَلَ fā'ala:	فَعَالٌ fi'ālun (more often مُفَاعَلَةٌ mufā'alatun)
„ IV.	أَفْعَلَ af'ala:	إِفْعَالٌ if'ālun
„ V.	تَفَعَّلَ tafa'ala:	تَفَعُّلٌ tafa'ulun
„ VI.	تَفَاعَلَ tafā'ala:	تَفَاعُلٌ tafā'ulun
„ VII.	إِنْفَعَلَ infa'ala:	إِنْفِعَالٌ infi'ālun
„ VIII.	إِفْتَعَلَ ifta'ala:	إِفْتِعَالٌ ifti'ālun
„ IX.	إِفْعَلَّ if'alla:	إِفْعِلَالٌ if'ilālun
„ X.	إِسْتَفْعَلَ istaf'ala:	إِسْتِفْعَالٌ istif'ālun. - cf O Leary p. 208 istaf'ala > sataf'ala

Note the introduction of an alif of prolongation before the last radical in all except II, V and VI.

Verbal nouns generally take the regular feminine plural.

## Nineteenth Lesson.

(الدَّرْسُ الْتَّاسِعُ عَشَرُ)

### II. Form فَعَّلَ.

1. Conjugation of كَسَرَ "to break to pieces, smash".

Perf.	Imperf.		
	Indic.	Subj.	Juss.
كَسَرَ	يَكْسِرُ	يُكْسِرُ	يُكْسِرْ
كَسَرَتْ	تَكْسِرُ	تُكْسِرُ	تُكْسِرْ
كَسَرْتُمْ	تَكْسِرُونَ	تُكْسِرُونَ	تُكْسِرُوا
كَسَرَتُمْ	تَكْسِرِينَ	تُكْسِرِينَ	تُكْسِرِينَ
كَسَرُوا	أَكْسِرُوا	أُكْسِرُوا	أُكْسِرُوا
etc.	etc.	etc.	etc.

#### Imperative

كَسِرْ	Part. Active	مُكْسِرٌ
كَسِرِيْ etc.	Part. Pass.	مُكْسَرٌ

Verbal noun تَكْسِيرٌ.

In some verbs there is a secondary form of the Verbal Noun of the form تَفَعَّلَ e.g. from رَحَّبَ "to welcome" تَرَحَّبٌ.

The Passive is in the Perf. كُسِرَ etc., in the Imperf. يُكْسَرُ etc.

2. The form فَعَّلَ denotes:

a) A strengthening of the meaning e.g. كَسَرَ "to break", كَسَرَ "to break into pieces, smash".

b) It has usually a Causative or Factitive meaning (like أَفْعَلَ) e.g. عَلَّمَ "to learn", عَلَّمَ "to make to learn, teach".

Note. In these cases, if a verb is intransitive in the Simple form, it becomes transitive in II. e.g. كَثُرَ "to be numerous", كَثَّرَ "to make numerous, increase"; while if it is transitive in the Simple form, it becomes doubly transitive in II. e.g. بَلَغَ "to reach", بَلَغَ "to make (something) reach (someone) to transmit".

c) Sometimes it has the meaning of thinking, esteeming e.g. كَذَبَ "to lie", كَذَّبَ "to esteem (someone) a liar", صَدَّقَ "to be sincere", صَدَّقَ "to think (someone) sincere, believe".

d) It is often used to form verbs from nouns e.g. from جِلْدٌ "skin, leather" is formed جَلَدَ "to skin, bind (books)"; from أَلَسَّلَامُ عَلَيْكَ "peace be on thee" is formed سَلَّمَ عَلَيْهِ "he greeted him" i.e. said "peace be upon thee" to him.

### III. Form فَاعِلَ.

#### 3. Conjugation of كَاتَبَ "to write to":

##### Imperf.

Perf.	Indic.	Subj.	Juss.
كَاتَبَ	يُكَاتِبُ	يُكَاتِبَ	يُكَاتِبْ
كَاتَبَتْ	تُكَاتِبُ	تُكَاتِبَ	تُكَاتِبْ

Perf.	Imperf.		
	Indic.	Subj.	Juss.
كَاتَبْتُ	تُكَاتِبُ	تُكَاتِبِ	تُكَاتِبْ
كَاتَبْتِ	تُكَاتِبِينَ	تُكَاتِبِي	تُكَاتِبِي
كَاتَبْتُ	أُكَاتِبُ	أُكَاتِبِ	أُكَاتِبْ
etc.	etc.	etc.	etc.

## Imperative

كَاتِبْ

Part. Active

مُكَاتِبٌ

كَاتِبِي etc.

Part. Passive

مُكَاتِبٌ

Verbal noun كِتَابٌ, more usually مَكَاتِبَةٌ

Passive, Perf. كُوتِبَ

Imperf. Indic. يُكَاتِبُ

4. The form فَاعَلَ is used to express the relation of the action to a person e.g. كَتَبَ "to write", كَاتَبَ "to write to (someone), correspond with".

It also very often expresses an attempt to do something e.g. قَتَلَ "to kill", قَاتَلَ "to attempt to kill, to fight"; سَبَقَ "to precede", سَابَقَ "to try to precede, to compete with".

5. The فَاعَلَ form is always transitive and takes the Accus. of the Person e.g. كَاتَبَهُ "he corresponded with him", قَاتَلَهُ "he fought with him".

## IV. Form أَفْعَلَ.

6. Conjugation of أَجْلَسَ "to make to sit".

Perf.	Imperf.		
	Indic.	Subj.	Juss.
أَجَلَسَ	يُجَلِسُ	يُجَلِسَ	يُجَلِسْ
أَجَلَسَتْ	تُجَلِسُ	تُجَلِسَ	تُجَلِسْ
أَجَلَسْتُ	تُجَلِسُ	تُجَلِسَ	تُجَلِسْ
أَجَلَسْتِ	تُجَلِسِينَ	تُجَلِسِي	تُجَلِسِي
أَجَلَسْتُ	أُجَلِسُ	أُجَلِسَ	أُجَلِسْ
etc.	etc.	etc.	etc.
Imperative			
أَجَلِسْ		Part. Active	مُجَلِسٌ
أَجَلِسِي etc.		Part. Passive	مُجَلَسٌ
Verbal noun أَجْلَاسٌ			
Passive, Perf.	أُجَلِسَ	Imperf. Indic.	
		يُجَلَسُ	

7. The meaning of the أَفْعَلَ form is causative or factitive (cf. فَعَّلَ). It makes intransitive verbs transitive and transitive doubly transitive. حَضَرَ "to be present", أَحْضَرَهُ "to make to be present i.e. to bring, present"; جَلَسَ "to sit", أَجَلَسَهُ "to make to sit, seat".

Many verbs employ both the II. and IV. forms as causatives, sometimes with different shades of meaning, e.g. خَبَّرَ and أَخْبَرَهُ are both used to mean "to inform"; while عَلَّمَ means "to teach" and أَعْلَمَهُ "to inform".



The أَفْعَلَ form is often used to form verbs from nouns e.g. from صَبَحَ "morning" أَصْبَحَ "to do in the morning"; from مَسَاءَ "evening" أَمْسَى "to do in the evening"; from إِسْلَامَ "Islam" أَسْلَمَ "to receive Islam, become a Moslem".

## Vocabulary.

<p>كَلَّمَ speech word</p>	<p>كَلَّمَ { II. to speak to, address (acc.).</p>	<p>دَفَعَ I = repel, discard, III. to defend.</p>
<p>لَطَفَ</p>	<p>لَطَفَ { III. to treat in a friendly way. + لَدَى to fondle, treat gently + accus</p>	<p>شَهِدَ to witness, III. to see.</p>
<p>قَبَّلَ</p>	<p>قَبَّلَ II. to kiss.</p>	<p>نَصَفَ half.</p>
<p>هَلَكَ</p>	<p>هَلَكَ IV. to destroy. I (i) = perish pass away</p>	<p>حَوَّلَ around. qd Heb سَبَّح = to turn in a circle, whirl</p>
<p>أَصْبَحَ</p>	<p>أَصْبَحَ { to be (literally "to do in the morning").</p>	<p>إِلَّا if not, except. إِلَّا ..... لَا only.</p>
<p>كَاسَرَ</p>	<p>كَاسَرَ ramping.</p>	<p>أَفُقَ horizon. I = cut</p>
<p>خَلَفَ</p>	<p>خَلَفَ III. to disobey.</p>	<p>قَطَعَ III. to interrupt. عَرَضَ</p>
<p>أَمَرَ</p>	<p>أَمَرَ pl. أَوْامِرُ command.</p>	<p>كَلَامَ speech.</p>
<p>أَمَرَ</p>	<p>أَمَرَ pl. أُمُورُ affair.</p>	<p>أَرْسَلَ to send.</p>
<p>خَبَرَ</p>	<p>خَبَرَ { IV. to inform (عَنْ "concerning").</p>	<p>بَدَوَ bedouin.</p>
<p>وَالَدَ</p>	<p>وَالَدَ { father (literally "begetter").</p>	<p>حَضَرَ { IV. to bring forward, present.</p>
<p>ظَلِمَ</p>	<p>ظَلِمَ IV. to become dark.</p>	<p>بَلَغَ { II. to cause to reach, convey. (e.g. my guests)</p>
<p>شَاوَرَ</p>	<p>شَاوَرَ to ask advice of.</p>	<p>لَصَّ pl. لُصُوصُ robber.</p>
<p>جَهَّزَ</p>	<p>جَهَّزَ to equip. (جَهَّازُ provisions)</p>	<p>فَجَّمَ { I = assail, assault (عَلَى) III. to attack.</p>

حَوْلَ = 16 pass from one  
حَوْلَ = 16 pass from one

حَالًا = 16 circumstances

بِلَادٍ land.

حَالًا { immediately, (ad-  
verbial accus.).

عَنْ from.

بَشَرٌ { II. to take good  
news to.

بَعْدَ distance.

خَلَطَ { to mix, III. to have  
intercourse with,  
(acc.).

فَتَشَ II. to seek.

جَاوَرَ to be neighbour to.

جَوَارِ neighbourhood. <sup>(verb)</sup>  
I = to be lost, wanted.

عَدِمَ { IV. to deprive,  
(with two accus.).

حَيَاتٍ { life, (see Intro. § 6,  
Note 3).

رَقَبَ { III. to watch, ob-  
serve. <sup>watch</sup> <sup>to watch, observe (like stare)</sup>

غَمَرَ to cover, overwhelm.  
I = overflow.

لُطْفٌ friendliness.

حَسَنَ IV. to treat kindly.  
I.e. to become kind (الحسن)

وَجَدَ to find.

## Exercise 35.

كَانَ الْأَمِيرُ يَكَلِّمُ أَخَاهُ وَيَلَاظِفُهُ وَيَقْبَلُهُ — إِنَّ اللَّصُوفَ

يَنَاجِمُونَ هَذِهِ الْبِلَادَ — قَدْ أَهْلَكَ مُحَمَّدٌ عَلِيَّ الْأَمَلِيَّكَ —

أَصْبَحَ مَنْظَرُهُ كَالْأَسَدِ الْكَاسِرِ — أَقْبِلْ يَدَيْكَ يَا أُنَى وَلَمْ

أُخَالِفَ أَوْ أَمَرَ — يَكُونُ الْأَحْسَنُ أَنْ تَذْهَبُوا وَتُخَيَّرُوا

وَأَنْدَى — كَانَ اللَّيْلُ قَدْ أَظْلَمَ فَشَاوَرَ الشَّيْخَ رِجَالَهُ فِي

الْأَمْرِ — جَهِّزُوا سِلَاحَكُمْ لِلدِّفَاعِ — أَمَّا كَاتِبَةُ نِصْفِ الْمَشَاعِدَةِ

— ثُمَّ لَا يُشَاهِدُونَ حَوْلَهُمْ إِلَّا أَفْقًا مُظْلِمًا — يَا وَلَدِي لَا

تُقَاطِعْ كَلَامِي — إِنِّي أَشَاهِدُ رَجُلًا عَنْ بَعْدٍ — إِنَّ الرِّجَالَ

فَتَشَوْا ذَلِكَ الْجَوَارَ وَبَعْدَ التَّفْتِيشِ رَجَعُوا — ارْجِعْ مِنْ عِنْدِكَ

يَا كَلْبَ الْعَرَبِ وَإِلَّا أَعَدَمْنَاكَ (Perfect for the English Future)

*the search for him*

الْحَيَاةَ — نَحْنُ مُجْتَهِدُونَ فِي التَّفْتِيشِ عَنْهُ — ادْخُلِ الضَّيْفَ

إِلَى خِيَمَتِهِ — رَاقِبْنَا حَرَكَاتِ اللُّصُوصِ — يَا صَاحِبَنَا غَمَرْتَنَا

بِلُطْفِكَ وَإِحْسَانِكَ — أَمَرْتُ الشَّيْخَ أَنْ يَذْهَبُوا خَالًا لِتَبَشِيرِ

الْأَمِيرِ — طَلَبَ زَيْدٌ أَنْ يُخْبِرُوا أَبَاهُ أَنَّهُ وَجَدَ ابْنَهُ وَأَنَّهُ

سَيَكُونُ عِنْدَهُ غَدًا — عَرَفَ الشَّيْخُ أَنَّ ضَيْفَهُ خَالَطَ الْبَدُو

وَعَاشَرَهُمْ — الْإِنْسَانُ يُدَبِّرُ وَاللَّهُ يَقْدِرُ (proverb) — نُرْسِلُ

لَهُ مَنْ يُخْبِرُهُ بِذَلِكَ — أَخْبَرْنَا عَنْ أَسْمَكِ —

### Exercise 36.

O servant, bring us the coffee. — The judge commanded them to (that they should) bring forward the robber. — We kiss thy hands. — Convey to him my greeting. — I have commanded thee, o girl, to convey my greeting to them. — I informed him of (عَنِ) this affair, but he did not believe me. — Do not believe this boy, o girl. — The proposing is from men, the determining is from God. — I ask advice of my friends in anxiety. — Thou hast seen many cities and had intercourse with many peoples. — Send that man to

me so that (لِي) I may treat him (إِيَّاهُ) kindly. —

Do not disobey my commands. — Defence is the right of (the) man. — I bring thee the good news that we have conquered the robbers. — We have travelled to Damascus. — Bring in (cause to enter) the physician.

## Twentieth Lesson.

(أَلَدَّرُسُ الْعِشْرُونَ)

### V. Form تَفْعَلْ.

1. The تَفْعَلْ form is the same as the فَعَلَ with a prefixed تَ.

Conjugation of تَسَلَّمَ "to take over, receive":  $\pi$  = handover, greet (+  $\pi$ )

Perf.	Imperf.		
	Indic.	Subj.	Juss.
تَسَلَّمَ	يَتَسَلَّم	يَتَسَلَّم	يَتَسَلَّم
تَسَلَّمْتَ	تَتَسَلَّم	تَتَسَلَّم	تَتَسَلَّمْ
تَسَلَّمْتَ	تَتَسَلَّم	تَتَسَلَّم	تَتَسَلَّمْ
تَسَلَّمْتَ	تَتَسَلَّمِينَ	تَتَسَلَّمِي	تَتَسَلَّمِي
تَسَلَّمْتُمْ	أَتَسَلَّم	أَتَسَلَّم	أَتَسَلَّمْ
etc.	etc.	etc.	etc.

### Imperative

تَسَلَّمْ

Part. Active

مَتَسَلِّمٌ

تَسَلَّمِي etc.

Part. Passive

مُتَسَلَّمٌ



Verbal noun تَسْلَمٌ

Passive, Perf. نُسْلِمَ Imperf. Indic. يَتَسَلَّمُ

2. The V. form تَفْعَل is the Reflexive of the II. form

فَعَلَ e.g. فَرَّقَ "to separate", تَفَرَّقَ "to separate oneself, to scatter"; عَلَّمَ "to teach", تَعَلَّمَ "to teach oneself i.e. to learn".

It is also used to form verbs from nouns e.g.

نَصْرَانِي from نَصْرَانِي "a Christian" is formed تَنْصَرُّ "to become a Christian"; from يَهُودِي "a Jew", تَهَيَّوْ "to become a Jew".

It often has the meaning "to think oneself, to represent oneself as", e.g. تَكَبَّرَ "to think oneself great, be haughty"; تَنَبَّأَ (from نَبِي "a prophet") "to represent oneself as a prophet".

## VI. Form.

3. The VI. Form is the same as III. with a prefixed تَ.

Conjugation of تَقَاتَلَ "to fight with one another":

Perf.	Imperf.		
	Indic.	Subj.	Juss.
تَقَاتَلَ	يَتَقَاتَلُ	يَتَقَاتَلَ	يَتَقَاتَلْ
تَقَاتَلْتَ	تَتَقَاتَلُ	تَتَقَاتَلْ	تَتَقَاتَلْ
تَقَاتَلْتُ	تَتَقَاتَلُ	تَتَقَاتَلْ	تَتَقَاتَلْ
تَقَاتَلْتُمْ	تَتَقَاتَلِينَ	تَتَقَاتَلِي	تَتَقَاتَلِي
تَقَاتَلْتُمْ	أَتَقَاتَلُ	أَتَقَاتَلْ	أَتَقَاتَلْ
etc.	etc.	etc.	etc.

used in Quran reading these forms are 'itqatala and 'itqatala when 'root radical is a dental or sibilant. In Quran passages quoted by Lewis (see also Wright vol 1, p. 64).



Imperative

تَقَاتِلْ

Part. Active مُتَقَاتِلٌ

تَقَاتِلِي etc.

Part. Passive مُتَقَاتِلٌ

Verbal noun تَقَاتُلٌ

Passive, Perf. تُقَاتَلُ

Imperf. Indic. يُتَقَاتَلُ

4. The تَفَاعَلَ form is the Reflexive of the III. form, e.g. قَاتَلَ "to fight", تَفَاتَلَ "to fight with one another", therefore if the verb occurs in the Sing. its subject must be a Plural or a Collective, e.g. تَفَاتَلَ الرِّجَالُ "the men fought with one another"; قَوْمٌ تَفَاتَلَ الْقَوْمُ (is Collective) "the people fought with one another". This form is used more often than V. to mean "to represent oneself as", e.g. تَعَامَى "to pretend to be blind"; تَمَوَّتَ "to pretend to be dead".

*II = to speak (to language)*  
*III = to converse with* Vocabulary.

كَلَّمَ V. to speak. = to utter words. *e.g. Arabic (ب)* جَمِيعًا all (adv. accus.).

صَبَّاحٌ { morning, acc. "in the morning".

أَيْضًا also. *II bring.*

وَاجِبٌ necessary, duty.

قَدِمَ { V. to come forward. *present oneself*

تَبَعَ V. to follow, pursue. *I to follow, belong to; II to follow, pursue; III to study thoroughly; IV to repeat on demand; V to examine successively*

فَرَّقَ { V. to separate *II - separate, isolate*  
from one another, scatter.  
VI. to disperse.

أَثَرَ trace.

لَمَّا when, after.

حَدَّثَ { V. to narrate to one another, VI. to converse.

عِنْدَ مِنْ { from (the presence of ...).

شَجَعَ { V. to show oneself brave.

جِهَةً side, direction.

حضور	{ presence, appearance.	عجب	{ V. to wonder, be astonished. <sup>لست wonder myself</sup> <sup>عن</sup> <sup>to please</sup>
شكر	{ I. to thank. V. to be grateful. <sup>showing gratitude</sup>	غاية	extreme, extremity.
عاطفة	{ (plur. عواطف) <sup>to bend</sup> <sup>micro</sup> tender feeling. <sup>emotion</sup>	علم	{ to know, II. to teach, V. to learn. <sup>to inform</sup>
لعب	{ I. to play VI. to play (ب) <sup>with one another</sup>	طب	medicine.
نهب	flame. ( <sup>لست</sup> )	كذلك	{ thus, (literally "like that").
ذكر	V. to remember. <sup>recall</sup>	مخصوص	{ appointed, specified.
قوم	people.	شرف	{ V. to have the honour. <sup>to be honored</sup>
مهمل	V. to be slow.	نصراني	{ or نصراني (plur. نصراني) Christian.
قبل	{ VI. to meet one another.		
جسر	{ I(u) = dare, venture upon. <sup>undertake</sup> VI. to be bold. <sup>to show oneself bold</sup>	ودع	{ V. to say farewell to one another.

## Exercise 37.

هَلْ تَتَكَلَّمُ بِالْعَرَبِيِّ — نَعَمْ يَا سَيِّدِي أَنَا أَتَكَلَّمُ قَلِيلًا —  
 أَتَكَلَّمْتُ مَعَهُ — تَكَلَّمْنَا مَعَهُ صَبَاحًا — وَاجِبٌ عَلَيْنَا تَتَّبِعُ  
 أَثَرَهُ — الْأَمِيرُ وَأَخُوهُ جَلَسَا يَتَحَدَّثَانِ فِي ذَلِكَ الْأَمْرِ —  
 إِنَّا مُتَشَجِّعُونَ جَمِيعًا وَنَطْلُبُ إِلَيْكَ (from thee) أَنْ تَتَشَجَّعَ  
 أَيْضًا — تَقَدَّمَ الشَّيْخُ وَقَبْلَ يَدَيِ الْوَزِيرِ — الْأَحْسَنُ أَنْ  
 نَتَفَرَّقَ وَنَتَّبِعَ الطَّرِيقَ — لَمَّا سَمِعَ الرِّجَالُ ذَلِكَ تَقَدَّمُوا  
 جَمِيعًا إِلَى جِهَتِهِ — كَانَتْ عَوَاطِفُهُ تَتَلَاعَبُ بِهِ تَلَاعَبَ الرِّيحِ  
 بِاللَّيْلِ — هَلْ لَا تَتَذَكِّرِينَ مَا أَمَرْتُكَ يَا خَدَامَةُ — يَا قَوْمُ

خدمه  
خدمه

تَمَبَّلُوا لِنَتَقَابَلْ — اَتَجَاسِرُ أَنْ أَفْعَلَ هَذَا — تَعَجَّبْنَا مِنْهُ  
 غَايَةَ التَّعَجُّبِ (Less. 12, 5) — تَرَكْنَا الْأَمِيرَ فِي خِيَمَتِهِ  
 يَتَحَادَثُ هُوَ وَابْنُهُ فِي أَمْرِ أَخِيهِ —

### Exercise 38.

Do you speak Arabic? — No, we do not speak Arabic. — They did not speak with us. — We conversed about this affair. — Hast thou learnt what thy teacher has taught thee? — Yes, I have learnt it. — These pupils learn the science of medicine. — Do not speak thus, o child. — They separated from one another that they might follow the way and meet at (فِي) an appointed place. — I was greatly astonished (I was astonished the extreme of astonishment) at (مِنْ) him.)

Truly we are exceedingly grateful (we are grateful the excess of gratitude). — The Moslems and the Christians fought with one another. — We said farewell to one another so that we might disperse.

## Twenty-first Lesson.

(الْدَّرْسُ الْخَادِي وَالْعِشْرُونَ)

### VII. Form.

1. Conjugation of اِنْكَسَرَ "to break" (intransitive):

Imperf.

Perf.	Indic.	Subj.	Juss.
اِنْكَسَرَ	يَنْكَسِرُ	يَنْكَسِرَ	يَنْكَسِرْ
اِنْكَسَرَتْ	تَنْكَسِرُ	تَنْكَسِرَ	تَنْكَسِرِي

## Imperf.

Perf.	Indic.	Subj.	Juss.
اَنْكَسَرَتْ	تَنْكَسِرُ	تَنْكَسِرَ	تَنْكَسِرْ
اَنْكَسَرَتْ	تَنْكَسِرِينَ	تَنْكَسِرِي	تَنْكَسِرِي
اَنْكَسَرَتْ	اَنْكَسِرُ	اَنْكَسِرَ	اَنْكَسِرْ
etc.	etc.	etc.	etc.

## Imperative

اَنْكَسِرْ	Part. Active	مَنْكَسِرٌ
اَنْكَسِرِي etc.	Part. Passive	مَنْكَسِرٌ

Verbal noun اِنْكَسَارٌ

Passive, Perf. اُنْكَسِرَ Imperf. Indic. يَنْكَسِرُ

2. The VII. form is originally the Reflexive of the Simple form, but generally it contains the idea of allowing some action to be done to one i.e. it has a Passive sense as كَشَفَ "to uncover", اِنْكَشَفَ "to be uncovered".

3. The VII. form is wanting in all verbs that begin with hamza, wāw, yā, rā, lām or nūn.

∴ Passive I is used for such or the *لا* *لا*

## VIII. Form.

4. Conjugation of اِجْتَمَعَ "to assemble".

√ *فح* = 777 = efface, wipe out.

VIII Form sec. O'Heary Comp Gram. p. 137 sec. 75 Imperf.

Perf.	Indic.	Subj.	Juss.
اجْتَمَعَ	يَجْتَمِعُ	يَجْتَمِعَ	يَجْتَمِعْ
اجْتَمَعَتْ	يَجْتَمِعُ	يَجْتَمِعَ	يَجْتَمِعْ



## Imperf.

Perf.	Indic.	Subj.	Juss.
اجْتَمَعَتْ	تَجْتَمِعُ	تَجْتَمِعَ	تَجْتَمِعْ
اجْتَمَعَتِ	تَجْتَمِعِينَ	تَجْتَمِعِي	تَجْتَمِعِي
اجْتَمَعْتُ	اجْتَمِعْ	اجْتَمِعْ	اجْتَمِعْ
etc.	etc.	etc.	etc.

## Imperative

اجْتَمِعْ	Part. Active	اجْتَمِعُ
اجْتَمِعِي etc.	Part. Passive	اجْتَمِعْ

Verbal noun اجْتِمَاعٌ

Passive, Perf. اجْتُمِعَ Imperf. Indic. اجْتُمِعْ

5. The *tā* introduced after the first radical undergoes certain changes:

a) If the first radical is one of the emphatic letters ص, ض, ط, ظ, the *tā* is changed into a ط; this is assimilated to a ط or ظ which is then written with

tashdīd e.g. صَنَعَ "to make" forms اصْطَنَعَ; ضَرَبَ "to strike" forms اضْطَرَبَ; طَلَعَ "to rise" forms اطْلَعَ; ظَلِمَ "to be dark" forms اطْلَمَ and اظْلَمَ.

b) If the first radical is ذ, ذ, or ز, the *tā* is softened to ذ; this is assimilated to a ذ, which is then written

with tashdīd e.g. ذَرَكَ forms اذْرَكَ; زَحَمَ forms ازْدَحَمَ; ذَخَرَ forms اذْخَرَ and اذْخَرَ.

c) If the first radical is ث, it sometimes assimilates the *tā* e.g. ثَبَّتَ forms اثْبَتَ or اثْبَتَ.



6. The VIII. form is like the VII. the Reflexive of the Simple verb e.g. from جَمَعَ "to collect" is formed اجْتَمَعَ "to collect themselves, to assemble"; but has also the sense of doing a thing for oneself e.g. from كَسَبَ "to acquire" is formed اِكْتَسَبَ "to acquire for oneself". Sometimes it has a reciprocal meaning e.g. خَصِمَ "to strive", اِخْتَصَمَ "to strive with one another".

اِغْتَسَلَ to have a wash

to have a full knowledge of.

Vocabulary.

III = to get news.

II = to inform.

قَسَمَ to divide.

خَبَرَ

VIII. to be experienced.

قِسْمٌ division, part. (kismet)  
I = to be near.

خَالَطَ

VIII. to be mingled.

قَرَبَ { VIII. to approach  
(with اِلَيْهِ or اِلَيْهَا)

مَثَلَ

plur. امْثَالٌ likeness.

اِذَا see! behold!

كَثِيرًا (adv.), much, very.

عَدَدٌ number.

فَطَرَ

to cleave, rend.

to separate, set free.

ضَرَمَ

to inflame.

لَمَسَ { VIII. to beseech (someone).

VII. (literally "to be widened" of the breast) to rejoice.

عَفُو excuse, pardon.

شَرَحَ

VII. (literally "to extend itself"), to be pleased.

لَفَتَ VIII. to apply to.

بَسَطَ

V. with عَلَى to do a favour, to be generous to.

حَامِلٌ a porter, bearer.

I = to be generous

كِتَابٌ book, letter.

كَرَّمَ

now. (accusative particle) = come.

ضَرَبَ { to strike, VIII. to be excited.

اَلَانَ

to look. VIII. to expect.

خَاوِطٌ plur. خَوَاطِرُ feeling.

نَظَرَ

reward. = III verbal noun

سَمَاعٌ hearing.

مُكَافَاةٌ

(li) = suffice, satisfy.

عَمَلٌ deed.

شَابٌ youth.

جَلَدٌ to lash, flog.

قُرْبٌ { nearness, neighbour-  
hood.

سَوْطٌ a lash. (سوط)

جَيْشٌ army.

عَرَفَ { VIII. to confess  
(something ب).  
*become aware of.*

حَقِيقَةٌ truth.

نَصَرَ { I. to help, VIII. to  
conquer (literally,  
"to be helped"  
by God). + *نَصَرَ* *passive*

قَدَمٌ foot.

فَكَرَ { VIII. to think. *فَكَرَ*  
*also I: reflect, think*رَجَفَ { I. and VIII. to  
tremble.حَرَّمَ { VIII. to honour: *holds as sacred*  
*to be seen forbidden*

خَوْفٌ fear.

شَغَلَ { VIII. to busy one-  
self, work.

جَمِيعٌ whole, all.

زَحَمَ { VIII. to crowd;  
verbal noun, "a  
crowd".

## Exercise 39.

انْقَسَمَ الْفَوَارِسُ قِسْمَيْنِ — مَا أَقْتَرَبُوا مِنْكُمْ إِذَا تَمَّ قَلِيلُو *research*

الْعَدَدِ — اَلْتَمَسَ مِنْكَ الْعَفْوَ — اَلْتَفَتَ الْأَمِيرُ إِلَى حَامِلِ

الْكِتَابِ — اضْطَرَبَ خَاطِرُ الْوَلَدِ عِنْدَ سَمَاعِ ذَلِكَ —

اجْتَمَعَ الْأَمِيرُ وَابْنُهُ فِي خِيْمَةٍ — اخْتَلَطَتْ (Intro. § 9)

بِأَمْثَالِ هَؤُلَاءِ الْبَدُو كَثِيرًا فِي جِهَاتِ الشَّامِ — تَقَدَّمَ إِلَيْهِ *p. 109.*

رَجُلٌ مِنْكُمْ كَثِيرُ الْأَخْتِبَارِ — يَنْقُطِرُ قَلْبُهُ — اضْطَرَمَّ قَلْبِي

— تَكَلَّمْتُ مِنْ عِنْدِكَ وَلَا تَقْتَرِبْ إِلَيْنَا — جَلَسَ الْمَلِكُ مَعَ *p. 109.*

أَخِيهِ يَتَحَدَّثَانِ بِإِنْشِرَاحٍ — إِنْبَسَطْتُ غَايَةَ الْإِنْبِسَاطِ أَنْ  
تَكْرَمْتُمْ عَلَيَّ — وَالِدُنَا الْآنَ فِي أَنْتِظَارِنَا — لَمْ أَنْتَظِرْ مَكَاثِفَةً  
هَذَا الْعَمَلِ — أَمَرَ الْحَاكِمُ أَنْ يُجْلَدَ هَؤُلَاءِ الرِّجَالُ بِالسَّوْطِ  
حَتَّى يَعْتَرِفُوا بِالْحَقِيقَةِ — تَقَدَّمَ وَاحِدٌ مِنْكُمْ وَقَبَّلَ قَدَمِي  
الْأَمِيرِ وَهُوَ يَرْتَجِفُ خَوْفًا ("from fear" adv. accus.) — فِي

الشَّبَابِ أَجْتَمَعَ الْجَمِيعُ فِي غُرْفَةِ الشَّبَابِ —  
شَاب = to be young. (s)  
ب = to be young.  
شَاب = old age.

## Exercise 40.

Do not approach us. — We assembled in the neighbourhood of the city. — Do not expect us. — We were exceedingly pleased that you were present with us. — The army of the Sultan was defeated (broken) and the Christians conquered. — Think not that thou hast conquered us. Truly, he is honoured by all. — We are diligent and work much. — There was a great crowd in the streets. — The feelings of the men were stirred as they heard that. — Work and do not play, o children!

## Twenty-second Lesson.

(الدَّرْسُ الثَّانِي وَالْعِشْرُونَ)

## IX. Form. (O'Leary pp 212-213)

1. Through the meeting of two similar letters at the end of this form certain assimilations and contractions take place in the conjugation. The rules for these are given in Lesson 23.

## Conjugation of أَحْمَرُ "to be or become red".

## Perfect.

contraction; double consonant takes place acc. to rule p. 122; 2. I. a.

	Sing.	Dual	Plur.
3. p. m.	أَحْمَرْتُ	أَحْمَرْتُمَا	أَحْمَرْتُمْ
3. „ f.	أَحْمَرْتِ	أَحْمَرْتُمَا	أَحْمَرْنَ
2. „ m.	أَحْمَرْتُمَا	أَحْمَرْتُمَا	أَحْمَرْتُمْ
2. „ f.	أَحْمَرْتُمَا		أَحْمَرْتُنَّ
1. „	أَحْمَرْتُمْ		أَحْمَرْنَا

## Imperfect. Indic.

## Subj.

## Juss.

Sing.	3. p. m.	أَحْمَرُ	أَحْمَرُ	أَحْمَرُ
„	3. „ f.	أَحْمَرِي	أَحْمَرِي	أَحْمَرِي
„	2. „ m.	أَحْمَرُ	أَحْمَرُ	أَحْمَرُ
„	2. „ f.	أَحْمَرِينَ	أَحْمَرِي	أَحْمَرِي
„	1. „	أَحْمَرُ	أَحْمَرُ	أَحْمَرُ
Dual	3. „ m.	أَحْمَرَانِ	أَحْمَرَا	أَحْمَرَا
„	3. „ f.	أَحْمَرَانِ	أَحْمَرَا	أَحْمَرَا
„	2. „	أَحْمَرَانِ	أَحْمَرَا	أَحْمَرَا
Plur.	3. „ m.	أَحْمَرُونَ	أَحْمَرُوا	أَحْمَرُوا
„	3. „ f.	أَحْمَرْنَ	أَحْمَرْنَ	أَحْمَرْنَ

acc. to rule p. 122  
p. 122  
also p. 122

	Imperfect. Indic.	Subj.	Juss.
Plur. 2. „ m.	تَحْمَرُونَ	تَحْمَرُوا	تَحْمَرُوا
„ 2. „ f.	تَحْمَرْنَ	تَحْمَرْنَ	تَحْمَرْنَ
„ 1. „	تَحْمَرُ	تَحْمَرْ	تَحْمَرْ

## Imperative.

Sing. 2. m.	اِحْمَرْ	Dual. 2.	اِحْمَرَا	Plur. 2. m.	اِحْمَرُوا
„ 2. f.	اِحْمَرِي			„ 2. f.	اِحْمَرْنَ

Part. Active تَحْمِرُ

Part. Passive not used.

Verbal noun اِحْمَارٌ. Passive not in use.

2. The IX. form is used only for Colours and Defects (for the corresponding adjectives see Less. 10, 2), e.g.

أَسْوَدَ to be or become black.

*see also*

أَصْفَرَ „ „ „ „ yellow, pale.

اِخْضَرَّ  
to become green  
a g. t. h. t. h. for

أَبْيَضَ „ „ „ „ white.

أَحْمَرَ „ „ „ „ red.

اِخْذَوْبَ  
to be humped back  
(O'Leary p. 215)

اِخْضَرَ „ „ „ „ green.

أَعْوَجَ „ „ „ „ crooked.

The very rare form XI. اِفْعَالَ is according to some a stronger, according to others a weaker form of IX. e.g. اِحْمَارٌ “to be or become red”.



## X. Form.

see Heavy p. 72.

{ assimilation } i occurs at  
استغفر: طاع 8 ع

## 3. Conjugation of اسْتَخْسَنَ "to esteem beautiful": اسْتَطَاعَ

## Imperfect

Duraa  
x n: 9

Perfect	Indic.	Subj.	Juss.
اسْتَخْسَنَ	يَسْتَخْسِنُ	يَسْتَخْسِنَ	يَسْتَخْسِنْ
اسْتَخْسَنْتَ	تَسْتَخْسِنُ	تَسْتَخْسِنَ	تَسْتَخْسِنْ
اسْتَخْسَنْتَ	تَسْتَخْسِنُ	تَسْتَخْسِنَ	تَسْتَخْسِنْ
اسْتَخْسَنْتَ	تَسْتَخْسِنِينَ	تَسْتَخْسِنِي	تَسْتَخْسِنِي
اسْتَخْسَنْتُ	اسْتَخْسِنُ	اسْتَخْسِنَ	اسْتَخْسِنْ
etc.	etc.	etc.	etc.

## Imperative

اسْتَخْسِنْ

Part. Active

مَسْتَخْسِنٌ

اسْتَخْسِنِي etc.

Part. Passive

مَسْتَخْسِنٌ

Verbal noun اسْتَخْسَانٌ

Passive, Perf. اسْتُخْسِنَ

Imperf. Indic. يَسْتُخْسِنُ

## 4. The X. form:

a) Is originally the Reflexive of IV. e.g. اَسْلَمَ "to give up" اِسْتَسْلَمَ "to give oneself up".

b) Denotes "to desire or ask for oneself" e.g. غَفَرَ "to pardon" اِسْتَغْفَرَ "to ask pardon". [i.e. to seek the idea of 'pardon']

c) Denotes "to esteem or think" e.g. حَسَنَ "to be beautiful" اِسْتَخْسَنَ "to think beautiful" قَبَّحَ "to be

disgraceful" **إِسْتَقْبَحَ** "to esteem (something) disgraceful, wrong".

d) Often has a Causative meaning, e.g. **حَلَفَ** "to swear", **إِسْتَحْلَفَ** "to make to swear". *(for oneself)*

### Vocabulary.

p. 253.  
see S. A.  
p. 277

**دُنْيَا** world.

**مَرْج**, plur. **مُرُوج** meadow.

**بَشَّرَ** X. to rejoice.  
*to take good news to*  
*to regard as good news*

**كَبُرَ** { to be big, X. to  
esteem great, im-  
portant.

**حَرَّمَ** { X. to esteem  
forbidden.

**وَأَقَعَتْ** event.

**رَأَى** opinion.

**خَدَمَ** { to serve X. to take-  
into ones service.  
*to have serve oneself*

**سَأَلَ** X. to enquire.

**حُكُمَةُ** government.

**قَبِلَ** X. to receive.  
*to inform oneself*  
*to have oneself informed*

**عَمِلَ** X. to use.

**قَلَمَ** reed, pen.  
*to have (or let) meet oneself*

**صَعِبَ** hard, difficult.

**مُسْتَقْبَلٌ** future.

**خَبِرَ** X. to enquire.

**إِنْ شَاءَ اللَّهُ** if God will.

**خَبِرَ** X. to enquire.

### Exercise 41.

لَمَّا نَظَرَ الْمَلِكُ ذَلِكَ أَسْوَدَّتِ الدُّنْيَا فِي وَجْهِهِ

— يَا وَلَدُ مَا لِمَ (Lesson 9, 6) أَصْفَرْتَ — نَظَرْنَا إِلَيْبَنَةِ

تَحَمَّرَ — نَظَرْتُ أَحْمَرَ إِلَى ابْنَةِ — نَظَرُوا مِنْ بَعْدِ فَوَارِسَ —

فَاسْتَبَشَرُوا — تَعْلَمُ أَنَّ هَؤُلَاءِ أَلْبَدُوا لَا يَسْتَخْرِمُونَ عَمَلًا

— هَلْ تَسْتَخْسِنُونَ مَا فَعَلْنَا — لَمْ يَسْتَخْسِنِ الْجَمِيعُ

هَذَا الرَّأْيَ — جَلَسَ يَسْتَفْتِي مِنْ ذَلِكَ الْفَارِسِ عَنْ حَقِيقَةِ

الْأَمْرِ — اسْتَقْبَلْنَا بِلُطْفٍ عَظِيمٍ — نَتَقَابَلُ فِي الْمُسْتَقْبَلِ إِنْ  
 شَاءَ اللَّهُ — اسْتَغْفِرُ اللَّهَ — اخْضَرَّتِ الْمَرْجُ — لَمْ يَسْتَكْبِرِ  
 الْوَاقِعَةَ — اسْتَقْبَلَنَا السُّلْطَانُ اسْتِقْبَالًا عَظِيمًا (Less. 12, 5) —

## Exercise 42.

Do not esteem this event important. — O girl, why hast thou become red? — I saw the men become pale (white). — Do you think right (beautiful) what he has done? — No, we think it disgraceful. — The plants have become green. ✓ I have taken this slave into service. — He is taken into service by the government. ✓ — They have received this foreigner well (a great receiving). — Do you use this pen? — No, we do not use it, its use is difficult. — Do you think it right that I should take this man into service? — I think it wrong. — Enquire concerning (عَنْ) this matter. — He went out to the reception of the vezir.

قَبَحَةٌ  
 نَبَاتٌ  
 غَرِيبٌ

## Twenty-third Lesson.

(الدَّرْسُ الثَّالِثُ وَالْعِشْرُونَ)

## Classification of Verbs.

1. Verbs are divided by Arabian grammarians into:

a) Sound (فَعْلٌ سَالِمٌ).

b) Not sound (فَعْلٌ غَيْرُ سَالِمٍ).

These latter are again divided into:

I. فَعْلٌ صَحِيحٌ i.e. the Correct verb comprising (a)

فَعْلٌ مُضَاعَفٌ "Doubled verb" i.e. the verb in which the 2<sup>nd</sup> and 3<sup>rd</sup> radicals are the same (b) فَعْلٌ مَهْمُوزٌ

فِعْلٌ صَحِيحٌ  
 فِعْلٌ مَهْمُوزٌ  
 فِعْلٌ مُضَاعَفٌ  
 فِعْلٌ غَيْرُ سَالِمٍ

“Hamzated verb” i.e. the verb in which one radical is a hamza.

II. <sup>فَعَلَ مُعْتَلٌّ</sup> the “Weak” verb in which one of the radicals is a wāw or a yā.

Note. The terms <sup>سَالِمٌ</sup> and <sup>صَحِيحٌ</sup> are often used as identical.

In this case the doubled verbs and hamzated verbs are regarded as Sound. The terms Regular and Irregular are sometimes used loosely for Sound and Not sound. This use should be avoided as all these verbs follow certain laws, though they suffer some changes of form due to the laws of contraction and assimilation.

### Doubled Verbs.

2. The following rules govern the conjugation of verbs whose 2<sup>nd</sup> and 3<sup>rd</sup> radicals are the same letter:

I. These two identical radicals are written as one with tashdīd (or as the Arab grammarians say <sup>إِنْغَامٌ</sup> “assimilation” takes place):

a) When the 1<sup>st</sup> and 3<sup>rd</sup> radicals have vowels (are <sup>مُتَحَرِّكٌ</sup> “vowelled”), in which case the 2<sup>nd</sup> radical loses its vowel, e.g. دَلَّ from دَلَّلَ; دَلَّتْ from دَلَّلَتْ; دُلَّ from دُلِّلَ (Pass. Perf.); دَلَّا from دَلَّلَا (Dual Perf.); دَالَّ from دَالَّلَ (III. form); دَالَ from دَالَّلَ (Part. Act.).

Exception: The Pass. Perf. of III. is دُوِّلَ.

b) If the first radical is vowelless <sup>Perf + Imperf of II + III = دَلَّلَ</sup> (سَاكِنٌ) and the 3<sup>rd</sup> radical has a vowel, in which case the 2<sup>nd</sup> radical gives up its vowel to the 1<sup>st</sup>, e.g. يَدُلُّ from يَدُلِّلُ.

II. When the 3<sup>rd</sup> radical is vowelless, the 2<sup>nd</sup> retains its vowel and contraction (إِنْغَامٌ) does not take place, e.g. 2. Perf. Sing. Masc. Perf. دَلَّلْتَ; Juss. يَدُلِّلُ Imper. اُدُلِّلْ.

- ① when first + third consonants have vowels - contraction  
② when the third consonant has no vowel - no contraction  
③ if the first has no vowel - the second surrenders



Verbs of this class have ... in imperf. verb six may take ...

Twenty-third Lesson 123

Ussra - ... to spread abroad; ... to repair, ... to mend, ... to wash ...

Note 1. Doubled verbs of the فَعَلَ and فَعَّلَ form are thus only distinguished from those of the فَعَلَ form in the uncontracted forms, e.g. مَلَّ (= مَلَّلَ) forms in 2nd Sing. Masc. Perf. مَلَلْتَ.

Note 2. In the Jussive mood and in the 2nd Sing. Masc. Imperative contracted forms occur very often. In these cases, to prevent two vowelless letters coming together (Intro. § 13, 3) at the end, the doubled letter takes a vowel (either fatha or kasra, or damma when the Imperf. has damma), e.g.

Jussive: يَدُّ, يَدِّ and يَدُّ beside يَدِّلُ.

Imperative: ادُّ beside ادِّلُ.

The other forms of the Imper. are formed either from ادِّلُ as ادِّلُوا, ادِّلَا, ادِّلِي but always ادِّلِي.

III. When the 2nd radical is separated from the 3rd by a long vowel, no contraction can take place, e.g. Part. Pass. مَدْلُوقٌ; Verbal noun of IV. اِدْلَالٌ.

3. Conjugation of دَلَّ "to show" و guide, direct;

Perfect.			
Sing. 3. m.	دَلَّ	Dual.	دَلَّا
Plur.	دَلُّوا		
3. f.	دَلَّتْ	دَلَّتَا	دَلَلْنَ
2. m.	دَلَلْتِ	دَلَلْتُمَا	دَلَلْتُمْ
2. f.	دَلَلْتِ		دَلَلْتُنَّ
1.	دَلَلْتُ		دَلَلْنَا

Imperfect Indic. و Subj. يَدُّ, يَدِّلُ, also يَدُّ or يَدِّ

Juss. تَدُّ, تَدِّلُ, or تَدُّ or تَدِّلُ



Imperfect Indic.

Subj.

Juss.

تَدُلُّ

تَدُلَّ

تَدُلُّ

تَدُلِّينَ

تَدُلِّيْ

تَدُلِّيْ

أَدُلُّ

أَدُلَّ

أَدُلُّ

يَدُلُّانِ

يَدُلَّا

يَدُلَّا

تَدُلُّانِ

تَدُلَّا

تَدُلَّا

تَدُلُّانِ

تَدُلَّا

تَدُلَّا

يَدُلُّونَ

يَدُلُّوا

يَدُلُّوا

يَدُلُّنَ

يَدُلُّنَ

يَدُلُّنَ

تَدُلُّونَ

تَدُلُّوا

تَدُلُّوا

تَدُلُّنَ

تَدُلُّنَ

تَدُلُّنَ

نَدُلُّ

نَدُلَّ

نَدُلُّ

Imperative.

أَدُلُّ

or

دُلَّ

دُلَّ

دُلَّ

أَدُلِّيْ

or

دُلِّيْ

أَدُلَّا

or

دُلَّا

أَدُلُّوا

or

دُلُّوا

أَدُلُّنَ

These forms  
did not exist

B. Percey

Grammaire Française Arabe

p. 44 note at foot of page.

Part. Active دَالٌّ

Part. Passive مَدْلُودٌ

دَالُّونَ  
يَدُلُّونَ

## Passive.

Perf.	Imperf. Indic.	Juss.
دُلِّ	يُدِّ	يُدِّلْ
دُلَّتْ	تُدِّ	تُدِّلْ
دُلِّتَ	تُدِّ	تُدِّلْ
دُلِّتِ	تُدِّلِينَ	تُدِّيْ
دُلِّتُ	أُدِّ	أُدِّلْ
etc.	etc.	etc.

## Derived Forms.

*Verbal Noun.*

	Perf.	Imperf.	Imper.	Part. Act.	Part. Pass.	<del>Part. Pass.</del>
II.	دَلَّلَ	يُدِّلُ	دَلِّلْ	مُدِّلٌ	تَدْلِيلٌ	مَدْلُورٌ
III.	دَالَّ	يُدَالُّ	دَالِّلْ	مُدَالٌّ	دَلَالٌ	
<sup>2. B.</sup> (Passive) <u>دُولِلَ</u>	(يُدَالُّ)					
IV.	أَدَّلَ	يُدِّ	أَدِّلْ	مُدِّ	إِدْلَالٌ	
V.	تَدَلَّلَ	يَتَدَلَّلُ	تَدَلِّلْ	مَتَدَلِّلٌ	تَدَلُّ	
VI.	تَدَالَّ	يَتَدَالُّ	تَدَالِّلْ	مَتَدَالٌّ	تَدَالُّ	
VII.	إِنْدَلَّ	يَنْدَلُّ	إِنْدَلِّلْ	مَنْدَلِّلٌ	إِنْدِلَالٌ	
VIII.	إِمْتَدَّ	يَمْتَدُّ	إِمْتَدِّ	مِمْتَدِّ	إِمْتِدَانٌ	

(The VIII. form of مَدَّ "to stretch out" is given

here, because in the VIII. form of دَلَّ there is assimilation = <sup>5</sup>إَدَّل (see Less. 21, 4, b.)

Perf. Imperf. Imper. Part. Act. Part. Pass.  
IX. Seldom occurs.

X. اِسْتَدَلَّ يَسْتَدِلُّ اِسْتَدِلْ مُسْتَدِلٌّ اِسْتِدْلَالٌ

## Vocabulary.

ثُمَّ then, thereupon.

مَدَّ { (u) to stretch out,  
IV. to help, VIII.  
to extend.

سَمَاطٌ tablecloth.

كَ as (with genitive).

عَادَةٌ custom.

عَرَبٌ Bedouin.

قَصَّ { (u) to narrate ("to"  
(على).

قِصَّةٌ { narrative, story,  
history.  
حِكَايَةٌ

ضَمَّ { (u) to collect, VII. to  
join (with مع).

عَدَّ { (u) to count IV. to  
prepare, X. to  
prepare oneself.

رَفِيقٌ pl. رَفَقَاءُ companion.

رَحِيلٌ journey, start.

خَيْلٌ pl. خِيُولٌ horses.

قَرَّ (i) to be settled.

قَرَّارٌ determination.

وَجْهٌ V. to go. *denominal from وَجَّهَ*  
face

حَدٌّ, pl. حُدُودٌ boundary.

عَمُّ { uncle (on the  
father's side).

أَهْلٌ people.

حَرَبٌ III. to make war.

فَرَنْسَوِيَّةٌ pl. French-  
man.

قَدَّمَ { (i) to determine  
(بِ).

أَلْقَاهِرَةُ Cairo.

ضَرَّ { (u) to injure, VIII.  
to compel.

ظَنَّ { (u) to think, be-  
lieve, esteem.

ذَهَرٌ time, fate.

صَفَا to be cheerful.

حَبَّ IV. to love.

رَجَبٌ extensive.

رَعِيَّةٌ { subjects (of a  
kingdom).

i.e. those shepherded

رُعَايَا (p. 269)

حَلَّ	(u) to loosen, VII. to become loose, slack, feeble.	جَنَّ	to be mad.
يَدٍ	pl. <sup>يَدَا</sup> hand. plur. of <sup>يَدٍ</sup> <sup>from root</sup>	مَجْنُونٍ	pl. مَجَانِين mad.
مُمْكِنٌ	possible.	طَالَ	(impf. يَطُولُ) to be long.
سَرَّ	(u) to rejoice. (transitive)	وَلَكِنْ	but.
مَنَعَ	VIII. to refuse. (prevent)	عَاقِلٌ	pl. عَقَلَاءُ intelligent.
حَاحَ	(IV.) to urge (upon)	حَرٌّ	heat.
سُرُورٌ	joy.	مَرَّ	(u) to pass by. (ب)
جَدَّ	{ to be new, V. to be renewed.	دِرْهَمٌ	{ (plur. of دِرْهَمٌ "a dirham") money.
أَمَلٌ	pl. آمَالٌ hope.	دَقَّ	{ (u) to strike, knock, ring.
حَسَّ	{ IV. to feel, perceive (with ب). (inner accus.)	جَوَسَ	bell.
بَرْدٌ	cold.	تَمَّ	{ II IV. to complete.
وَادٌ	valley.	قَلَّ	{ to be little, II. to make little.
حَفَّ	to surround.	شَدَّ	{ to be strong, VIII. to strengthen one- self.
شَجَرٌ	tree.	حَقَّ	X. to deserve.
تَوْتٌ	{ mulberry (collec- tive).	رَكَبَ	to ride.
تِينٌ	fig (collective).		
كَرَمٌ	vineyard.		

### Exercise 43.

ثُمَّ مَدَّ السِّمَاطَ كَعَادَةِ الْعَرَبِ — جَلَسَ الرَّجُلُ يَقْصُ  
حِكَايَتَهُ عَلَيْهِ — رَجَعَ إِلَى مِصْرَ لِيَنْصَحَ مَعَ رُفَقَائِهِ — فِي لَيْلَةٍ

اسْتَعْدَدْنَا لِلرَّحِيلِ اَعَدَدْنَا اَلْخَيُْولَ وَرَكِبْنَا — فَرَّ الْقَرَارُ  
 عَلَى التَّوَجُّهِ إِلَى حُدُودِ مِصْرَ — اَخْبَرَنِي عَمِّي اَنْ اَهْلَ مِصْرَ  
 يَسْتَعِدُّونَ لِمُحَارَبَةِ الْفَرَنْسَوِيَّةِ — هَمَمْنَا بِالتَّوَجُّهِ إِلَى الْقَاهِرَةِ —  
 اضْطَرَرْنَا إِلَى مُخَالَفَتِهِ — ظَنَنْتُ اَنْ اَلدَّهْرَ قَدْ صَفَا لَنَا وَلَمْ  
 اَعْلَمْ بِمَا اَعَدَّ لَنَا اَلدَّهْرَ — قَصَصْنَا عَلَيْهِ الْقِصَّةَ — عَرَفْتَهُ  
 مُحِبًّا لِلْعَدْلِ — كَانُوا قَدْ اَعَدُّوا لَنَّا مَنَزِلًا رَحِبًا — لَمْ تَكُنِ  
 اَلرَّعِيَّةُ نُحِبُّهُ — اِخْلَلْتُ اَيْدِيَّيْ — لَا اَطْنُكَ تُخَالِفُنِي — هَلْ  
 تَظُنُّ ذَلِكَ مُكِنَّا — خَرَجَ الْاَمِيرُ مَسْرُورًا (adverbial accus.) —  
 اَحَبُّ الْوَلَدِ اَلْاَمْتِنَاعُ فَاتَّحَ عَلَيْهِ الشَّيْخُ — سَرَّ لِدَلِكِ سُرُورًا  
 عَظِيمًا — عَرَفْتِكَ بَانَ اَكُونُ مُسْتَعِدًّا لِكُلِّ خِدْمَةٍ — لَمْ تُمِدِّانِي  
 بِرَأْيِكُمَا — تَجَدَّدَتْ آمَالِي — يَا بِنْتُ هَلْ اَحْسَسْتِ بِالْبَرْدِ  
 — لَمْ اُحْسِسْ بِهِ — هَذَا اَلْوَادِي مَحْفُوفٌ بِاشْجَارِ اَلتُّوتِ  
 وَالتَّيْنِ وَالكَرْمِ اَلْمُتَدِّ إِلَى اَلْبَحْرِ — قِيلَ لِمَاجُنُونَ عَدَّ لَنَا  
 اَلْمَاجَانِيْنَ قَالَ هَذَا يَطُولُ بِي وَلَكِنْ اَعَدُّ اَلْعُقْلَاءَ —

#### Exercise 44.

Have you felt the heat? — Yes, we have felt it.  
 — Hast thou passed by this place? — I did not pass  
 by it, but I will pass by it to-morrow, if God will. —  
 Do you believe that he will appear before the judge?  
 — We do not believe that. — The rich people count  
 their money. — We have prepared ourselves for the



journey. — Do you think him a brave man? — I thought him a brave man, but to-day I do not think him so (كَذَلِكَ). — Thy presence rejoiced us. — We are glad (rejoiced) of it (بِهِ). — Ring the bell. — The boy did not complete his speech, when (فَ) his father entered, — Do not speak much (make little thy speech). — I loved her very much (a strong loving). — He loves her and she loves him. — The heat was too great for us (strengthened itself on us). — This city extends to the sea. — He deserves a great reward.

## Twenty-fourth Lesson.

(الْدَّرْسُ الرَّابِعُ وَالْعِشْرُونَ)

### The Hamzated Verbs.

(الْفَعْلُ الْمَهْمُوزُ)

1. The Hamzated verbs are of three classes according to whether the hamza is the first radical as in أَخَذَ "to take"; or the second as in سَأَلَ "to ask"; or the third as in قَرَأَ "to read".

2. In the conjugation of these verbs the following rules are employed (cf. also Intro. 10):

a) At the beginning of a word the hamza is always written with alif e.g. أَخَذَ, Pass. Perf. أُخِذَ.

b) If it comes at the end of a syllable and has no vowel, it is written with alif after fathā, with yā after kasra, with wāw after ḍamma e.g.

يَأْخُذُ (Indic. Imperf. I.); يُؤْخَذُ (Indic. Imperf. Pass. I.);

قَرَأَتْ (1. Sing. Perf. Pass. I. of خَبَأَ "to conceal"); خُبِئَتْ

(1. Sing. Perf. I. of قَرَأَ "to read"); مُؤْمِنٌ (Part. Act. IV. of آمَنَ "to be true, believing").

c) If it has kasra or ḍamma and follows fathā it is written with yā or wāw e.g. يَمَسُّ "to despair"; بَوَسَّ "to be brave".

*Exception.* At the end of a word it is written with alif even when it follows fathā e.g. يَقْرَأُ (Imperf. Indic. I. of قَرَأَ).

d) If it has fathā and follows kasra or ḍamma, it is written with yā or wāw e.g. يُولِفُ (Imperf. Indic. II. of أَلَفَ); مَوْلِفٌ (Part. Act.); دَنَوْ (Perf. Act. I.).

e) If it has kasra or ḍamma and follows a vowelless letter, it is written with yā or wāw e.g. يَبِئْسُ or يَبِئْسُ (Imperf. Indic. of بَيَّسَ); يَبُوسُ (Imperf. Indic. of بَوَسَّ); يُسَائِلُ (Imperf. Indic. III. of سَأَلَ); سَائِلٌ (Part. Act. I.).

f) If it has fathā and is followed by the alif that lengthens the vowel, the latter is written with madda (see Intro. § 12.) e.g. آخَذَ (Perf. III. of أَخَذَ); آخَذَ (Part. Act. I. of the same). If however it has fathā and follows an alif that lengthens the vowel, it is written independently e.g. سَاءَلِ (Perf. III. of سَأَلَ).

g) If a hamza is prefixed to the first radical and that radical is a hamza, then two hamzas will come together, in which case alif with madda is written in place of both. The III. form and the IV. form will thus be identical in the Perf. e.g. آمَنَ (IV.) "to believe"; آخَذَ (III.) "to blame".

vowel

If the prefixed hamza has kasra or damma, the hamza of the root is changed into the yā or wāw that lengthens the vowel e.g. اِيْمَانٌ (Verbal noun of IV.); اَوْمِلْ (Imper. I. of اَمَلَ); اَيْتَرْ (Imper. I. of اَثَرَ); اَيْتَرْ (Perf. VIII. of اَثَرَ "to quote").

h) The Verbal Noun of the II. form takes the form تَفْعَلَةٌ in verbs of which the last radical is hamza e.g. تَقْرِئَةٌ (Verbal noun II. of قَرَأَ).

### 3. Peculiar forms of certain special Hamzated verbs:

a) The verbs اَخَذَ "to take", اَمَرَ "to command" and اَكَلَ "to eat" drop the first radical in the Imperative of the I. form e.g. خُذْ "take"; Fem. خُذِي, Dual خُذَا etc. مَرْ "command", كُلْ "eat". This does not hold after conjunctions wa or fa (و or ف).

b) The verb سَالَ has in the Jussive a regular form يَسَالْ (written also يَسَلْ) and a form يَسَلْ with omission of the hamza. So in the Imperative سَلْ (as well as اِسَالْ), Fem. سَلِي etc.

c) The verb اَخَذَ in the VIII. form assimilates the hamza to the following tā e.g. اِتَّخَذَ; Imperf. Indic. يَتَّخِذُ. (Similarly in Syriac. the shape of ܐܬܚܐܝܬ. A. Aram. 2.)

### 4. Conjugation of verb, the first radical of which is hamza:

اَلَفَ "to get accustomed to", Hebr. אָפַק, leave

Perf.	Imperf. Indic.	Subj.	Juss.
أَلَفَ	يَأْلِفُ	يَأْلَفْ	يَأْلَفْ
أَلَفَتْ	تَأْلِفُ	تَأْلَفْ	تَأْلَفْ
أَلَفَتِ	تَأْلِفُ	تَأْلَفْ	تَأْلَفْ
أَلَفَتِ	تَأْلِفِينَ	تَأْلِفِي	تَأْلِفِي
أَلَفَتْ	أَلَفْ	أَلَفْ	أَلَفْ
etc.	etc.	etc.	etc.

## Imperative

at the end of the word  
becomes  
أَيْت from أَيْت  
might be used p 74

أَيْلِفْ

Part. Active أَلِفٌ

etc. أَيْلِفِي

Part. Passive مَأْلُوفٌ

Passive Perf. أَلِفَ

Imperf. Indic. يُؤْلَفُ

أَمَلَ "to hope": Imperf. Indic. يَأْمَلُ Imper. أَمَلْ

أَثَرَ "to quote": Imperf. Indic. يَأْتِرُ Imper. أَثَرْ

## Derived Forms.

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Verbal Noun.
II.	أَلَفَ	يُولِفُ	أَلِفْ	مُولِفٌ	تَأْلِيفٌ
III.	أَلَفَ	يُوَالِفُ	أَلِفْ	مُوَالِفٌ	إِلَافٌ
					or مَوَالِفَةٌ
IV.	أَلَفَ	يُؤْلِفُ	أَلِفْ	مُؤْلِفٌ	إِيْلَافٌ
V.	تَأْلَفَ	يَتَأْلَفُ	تَأْلَفْ	مُتَأْلِفٌ	تَأْلَفٌ

The Hange retained  
it becomes lost only in combinations

For VI. the form تَوَامَّرَ occurs for تَوَامَّرَ cp. Sacin p. 37

Perf. Imperf. Imper. Part. Act. Verbal Noun.

VI. تَأَلَّفَ يَتَأَلَّفُ تَأَلَّفَ مُتَأَلِّفٌ تَأَلَّفَ

VII. Wanting in all verbs beginning with hamza, wāw, yā, rā, lām, nūn. (see the noun مُتَأَلِّفٌ in the next lesson)

VIII. اِيتَلَفَ يَأْتَلِفُ اِيتَلَفَ مُؤْتَلِفٌ اِيتَلَفَ

IX. Wanting.

X. اِسْتَلَفَ يَسْتَلِفُ اِسْتَلَفَ مُسْتَلِفٌ اِسْتَلَفَ

Vocabulary.

ظَهَرَ { to appear, IV.  
to show.

أَخَذَ { to take, III. to  
blame, VIII. to  
take for oneself.

أَنَسَ { III. to be friend-  
ly with.

مَالٌ wealth, possessions.

أَلَفَ { III. to be inti-  
mate with.

خُبْزٌ bread.

أَمِنَ { to be true, safe,  
IV. to believe  
(in religious  
sense).

سَائِلٌ beggar.

شَبِعَ to be satisfied.

مَلَكَ { properly مَلَاكَ  
(plur. مَلَائِكَةٌ)  
-angel.

أَمَلَ { to hope, V. to ob-  
serve (with فِي of  
thing).

طَعَامٌ food.

رَسُولٌ { (plur. رُسُلٌ)  
apostle.

طَرِيقَةٌ manner.

بَدَوِيٌّ bedouin (adjective).

قِيَامَةٌ resurrection.

حَرَكَةٌ { (sound plur.) move-  
ment, vowel. (cp p. 6. rule I)

دِينٌ religion.

مَرِيضٌ sick, ill.

يَوْمُ الدِّينِ { the day of  
judgment.

سَفَرَ III. to travel.

أَثَرَ { to make an impres-  
sion, V. to be in-  
fluenced, affected.

III = choose, prefer (i.e. mark oneself out)  
X = to appropriate a thing for oneself  
do have intended for oneself.





يَقْتُلُ اِلَيْسَ اُمْسَافِرَ فِي اَلْيَلِ وَيَأْخُذُ مَالَهُ — خُذْ هَذَا اَخْبِرْ  
يَا سَائِلُ نِتَكْنَهُ — كُلُوا وَاشْرَبُوا حَتَّى تَشْبَعُوا — يَا بِنْتُ  
مَا تَأْكُلِينَ — سَاخُذْ مِنْ هَذَا اَللَّحْمِ — اَمَلْنَا اَنْ تَشْرِفُونَا  
بِحُضُورِكُمْ عِنْدَنَا — نَظَرْنَاكُمْ يَأْكُلُونَ — اَطْنُ اَنْ تَكُونُوا لَمْ  
تَأْلَفُوا اَلطَّعَامَ عَلَى الطَّرِيقَةِ اَلْبَدَوِيَّةِ — نَحْنُ جَمِيعُنَا قَدْ اَلْفَنَّا  
هَذِهِ اَلْعَادَةَ — تَأْمَلْنَا فِي حَرَكَاتِ ذَلِكَ الرَّجُلِ — كُنْتُ مَرِيضًا  
مِنْ تَأْثِيرِ اَلْحَرَارَةِ — تَخَرْتُمْ عَنْ وَقْتِ اَلدَّعْوَةِ — قَصَدْتُ اَنْ  
اَخْذَهَا مَعِيَ اِلَى مِصْرَ — تَأْمَلِ اَلْآنَ بِحَالَتِي — هَلَّا تَأْذُنُ لِي  
بِاَلدُّخُولِ عِنْدَكَ — اَوْكُذْ لَكَ اَنْ اَلْحَالَ كَذَلِكَ — لَمْ يَأْخُذْ  
مَعَهُ اَحَدًا — هَذِهِ اَلْكَلِمَةُ مَأْخُودَةٌ مِنْ اَلْقَامُوسِ — لَمْ يَتَأَثَّرْ  
اَلْوَزِيرُ مِنْ هَذَا اَلْكَلَامِ — اَطْلُقُوا لَهُ اَلْبَارُونَ تَاهِيلاً بِهِ  
— اَلشَّيْءُ لَا يُوَكِّدُ ظُنُونَنَا — (adv. accus. "in order to")  
تَقْدَمَ سَعِيدٌ وَاسْتَأْذَنَ اَلْاَمِيرَ فِي اَلْكَلَامِ فَادِنَ لَهُ — اَمَرَ اَمِيرُ  
اَلْمُؤْمِنِينَ بِقَتْلِ اَلْمُنْجِمِ — هَلِ اسْتَأْجَرْتَ هَذِهِ اَلدَّارَ —  
دَفَعْتُ اَلْفَ غَرِشٍ — اِنْ مَوْلَيْ هَذَا اَلْكِتَابِ رَجُلٌ ذُو عِلْمٍ —  
لَا يَأْذُنُ اَلْحَرَّاسُ لِاحَدٍ بِاَلدُّخُولِ عَلَيْهِ — تَعَبُوا لِلْمَسِيرِ — لَمْ  
تَتَّكِدِ اَلْخَبَرُ —

## ✓ Exercise 46.

Have you taken the money? — No, we have not taken it, but we will take it now. — Eat and drink until thou art satisfied. — Take the reward of your work. — They both seated themselves to eat. — I think that I am affected by the heat. — He hopes that his father will command us to appear (that we appear). — Excuse us for our lateness. — We came forward to ask permission of the Commander of the Faithful to come in to him, and he allowed us that. — Truly this book is the work (editing) of the sheikh Mohammed. — Do not blame us. — Eat with us. — We discipline the lazy scholars. — The discipline of the lazy scholars is the duty of the teacher. — We do not blame (with us is lack of blaming). — We spoke pleasantly to him (we were friendly with him in speech). — He took (VIII.) a house.

## Twenty-fifth Lesson.

(الدَّرْسُ الْخَامِسُ وَالْعِشْرُونَ)

1. Conjugation of verb the second radical of which is hamza.

سَأَلَ "to ask".

Perf.	Imperf. Indic.	Subj.
سَأَلَ	يَسْأَلُ (also written يَسَلُ)	يَسْأَلْ (يَسَلْ)
سَأَلْتَ	تَسْأَلُ	تَسْأَلِ
سَأَلَتْ	تَسْأَلِينَ	تَسْأَلِي
سَأَلْتِ	أَسْأَلُ	أَسْأَلِي
etc.	etc.	etc.

## Jussive.

يَسَلْ (يَسَلْ) or يَسَلْ

تَسَلْ ,, تَسَلْ

تَسَلْ ,, تَسَلْ

تَسَلْ ,, تَسَلْ

أَسَلْ ,, أَسَلْ

etc.

etc.

## Imperative.

سَلْ (also written اِسَلْ) or سَلْ

سَلْ ( ,, ,, اِسَلْ ,, سَلْ

etc.

etc.

Part. Act. سَائِلٌ

Part. Pass. مَسْوُولٌ (also written مَسْوُولٌ or مَسْوُولٌ)

Passive Perf. سِئِلَ, Imperf. Indic. يُسَالُ (also written يَسَلْ). ср. 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000Example of the form كَتَبَ: فَعَلَ "to be cast down". (ك ت ب)

Imperf. Indic. يَكْتُبُ (also written يَكْتُبُ)

Imper. اِكْتُبْ ( ,, ,, اِكْتُبْ).

Example of the form بَوَسَ: فَعَلَ "to be brave".

Imperf. Indic. يَبُوسُ

Imper. اَبُوسْ.

## Derived Forms.

Perf. Imperf. Indic. Imper. Part. Act. Part. Pass.

II. سَأَى يَسْأَلُ سَأَلَ مُسْأَلٌ مُسَأً

cp. p. 14 note III. سَأَى يُسَائِلُ سَائِلٌ مُسَائِلٌ مُسَائً

IV. أَسَأَى يُسْأَلُ أَسْأَلَ مُسْأَلٌ مُسَأً

V. تَسَأَى يَتَسَاءَلُ تَسَاءَلَ مُتَسَاءَلٌ مُتَسَاءً

VI. تَسَأَى يَتَسَاءَلُ تَسَاءَلَ مُتَسَاءَلٌ مُتَسَاءً

VII. اِنْسَأَى يَنْسَأَلُ اِنْسَأَلَ مُنْسَأَلٌ مُنْسَأً

VIII. اَلْتَمَأَ يَلْتَمِئُ اَلْتَمَأَ مُلْتَمِئٌ مُلْتَمَأً

(from لَامَ "to bind up a wound" as this form of سَأَى does not occur).

IX. does not occur.

X. اِسْتَلَمَ يَسْتَلِمُ اِسْتَلَمَ مُسْتَلِمٌ مُسْتَلَمٌ

Verbal Noun. تَسَاوُلٌ

II. تَسْتَبِيلٌ IV. اِسْأَى VI. تَسْأَلٌ VIII. اَلْتَمَأَ

III. مُسَاءَلَةٌ V. تَسَوَّلٌ VII. اِنْسَأَلَ X. اِسْتَلَمَ

2. Example of verb, whose third radical is hamza:

فَرَأَ "to read".

Perf. Imperf. Indic. Subj. Juss.

فَرَأَ يَقْرَأُ يَقْرَأُ يَقْرَأُ

فَرَأَتْ تَقْرَأُ تَقْرَأُ تَقْرَأُ

I pers



Perf.	Imperf. Indic.	Subj.	Juss.
قَرَأَ	تَقْرَأُ	تَقْرَأَ	تَقْرَأْ
قَرَأَتْ	تَقْرَأِينَ	تَقْرَأِي	تَقْرَأِي
قَرَأُوا	اَقْرَأُوا	اَقْرَأُوا	اَقْرَأُوا
etc.	etc.	etc.	etc.

## Imperative

✓	اَقْرَأْ	اَقْرَأُوا	Part. Active قَارِي
Review	اَقْرَأِي etc.	اَقْرَأْنَ	Part. Passive مَقْرُوءٌ
	قَرَأَ		Imperf. Indic. يَقْرَأُ
	قَرَأَتْ		
	قَرَأُوا		
	قَرَأْتِ		

etc.

Conjugation of verbs which take kasra in the Imperf.: هِنَا "to be healthy", Imperf. Indic. يَهْنِي, Imperative اِهْنِي.

Conjugation of verbs of the form فَعَلَ: خَطِيَ "to sin".

Perf.	Imperf. Indic.	Imper.
خَطِيَ	يَخْطَأُ	اَخْطَأْ
خَطِئَتْ	تَخْطَأُ	اَخْطِئِي
خَطِئْتُ	تَخْطَأُ	etc. اَخْطَأْ
خَطِئْتِ	تَخْطِئِينَ	اَخْطَأُوا
خَطِئْتُمْ	اَخْطَأُوا	اَخْطَأْنَ
etc.	etc.	

Conjugation of verbs of the form بَطَوُ : فَعَلَ "to be slow".

Perf.	Imperf. Indic.	Imper.
بَطَوُ	✓ يَبْطُو	اَبْطُو
بَطَوْتَ	تَبْطُو	اَبْطِئِي (اَبْطُوِي)
بَطَوْتَ	تَبْطُو	etc. اَبْطُوَا
etc.	etc.	اَبْطُوْرَا
		اَبْطُوْن

### Derived Forms.

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	قَرَأَ	يَقْرَأُ	قَرِ	مُقْرٍ	مُقْرًا
III.	قَارَأَ	يُقَارِئُ	قَارِ	مُقَارِئٍ	مُقَارِئًا
IV.	اَقْرَأَ	يَقْرِئُ	اَقْرِ	مَقْرِئٍ	مَقْرِئًا
V.	تَقَرَأَ	يَتَقَرَّأُ	تَقَرِ	مَتَقَرِئٍ	مَتَقَرِئًا
VI.	تَقَارَأَ	يَتَقَارِئُ	تَقَارِ	مَتَقَارِئٍ	مَتَقَارِئًا
VII.	اَنْقَرَأَ	يَنْقَرِئُ	اَنْقَرِ	مَنْقَرِئٍ	مَنْقَرِئًا
VIII.	اَقْتَرَأَ	يَقْتَرِئُ	اَقْتَرِ	مَقْتَرِئٍ	مَقْتَرِئًا

IX. Does not occur.

X.	اِسْتَقْرَأَ	يَسْتَقَرِئُ	اِسْتَقَرِ	مَسْتَقَرِئٍ	مَسْتَقَرِئًا
----	--------------	--------------	------------	--------------	---------------

### Verbal Noun.

II.	تَقْرِئَةٌ	IV.	اَقْرَأَةٌ	VI.	تَقَارُؤٌ	VIII.	اِقْتَرَأَةٌ
III.	مَقَارَاةٌ	V.	تَقَرُّؤٌ	VII.	اِنْقَرَأَةٌ	X.	اِسْتَقْرَأَةٌ

اَقْرَأَةٌ (cp. p. 14, note).

of *Jawfik* (a proper name) = 141155.

I be in good condition: Vocabulary.

- وَفَّقَ { II. to help, give success (only of God). جِدَارٌ wall. ٧١٢
- دَوَّجَ I be courageous I to make bold. وَتَدَ peg. ٧١٣
- جَرَوُ V. to dare; شجاعة. شَقَّ (u) to cleave. ٧١٤
- خَطَبَ III. to address. (كلم) شَقَّ { of, about, concerning. ٧١٥
- حَلَمَ (plur. أَحْلَامُ) dream. خَيْرٌ good (noun), better. ٧١٦
- وَمَّ { (plur. أَوْهَامُ) imagination. ثَمَنٌ price. ٧١٧
- عَبَّ (pass.) to be regarded. فَاكِهَةٌ (plur. فَوَاكِهُ) fruit. ٧١٨
- كَفَّ III. to reward. حَاجَةٌ need. ٧١٩
- نَبَّ { II. and IV. to announce (with accus. of person and ب of thing). غَفَرَ (i) to pardon. (غفران) pardon. ٧٢٠
- سَفِيرٌ ambassador. مَلَأَ to fill. ٧٢١
- جَا VIII. to flee. بِرْمِيلٌ vat, cask. ٧٢٢
- سَعِيدٌ Said (name of man). تَفَّاحٌ apples (collective). ٧٢٣
- هَنَّى { to be enjoyable (of food), II. to congratulate. خَالًا immediately. ٧٢٤
- رَقَدَ sleep. بَدَأَ VIII. to begin. ٧٢٥
- رَجوعٌ return. وَصُولٌ arrival. ٧٢٦
- فَيْلَسُوفٌ philosopher. قَدِمَ { II. to bring, V. to come forward. ٧٢٧
- صَنَعَ to make. نَشَأَ { to grow up, rise, IV. to set up, found. ٧٢٨
- حَبَشِيٌّ Abyssinian. سَالِمٌ sound, (adj.). ٧٢٩
- لَعَلَّ { (with pronominal suffix) perhaps. مَرُورٌ passing. ٧٣٠

نَشَأَ (ep) forged ٧٣١

## Exercise 47.

أَسَأَلْتُمُوهُمُ عَنْ حَالِهِمْ — سَأَلْنَاهُمْ عَنْهَا — أَسَأَلَ اللَّهُ  
 أَنْ يُوَفِّقَكُمْ — لَمْ أَكُنْ أَتَجَرَّأُ عَلَى مُخَاطَبَتِهَا — إِنْ الْإِحْلَامَ  
 أَوْهَامٌ لَا يُعْبَأُ بِهَا — كَانَ مَقْصُودُنَا أَنْ نَكْفِيَهُ — أَنْبَأَنَا  
 السَّفِيرُ بِمُرُورِ الْمَلِكِ — قَدْ عَرَفْنَا أَنَّ الْأَمِيرَ مُلْتَجِيٌّ إِلَيَّ  
 قَبِيلَتِهِ مِنَ الْعَرَبِ — وَصَلَتْنَا تَنْبِيْهُ مُرُورِ الْمَلِكِ — سَأَلْتُ  
 مُحَمَّدًا عَنْ أَوْلَادِهِ — يَسْتَحِقُّ مُكَافَأَةً كَبِيرَةً — يَكُونُ  
 الْقَارِي قَدْ عَرَفَ ذَلِكَ — سَلَّ سَعِيدًا عَنْ رَأْيِهِ — لَمْ يَهْنَأْ  
 لَهَا طَعَامٌ وَلَا رَقَادٌ — أَهْنَيْتُكَ بِرُجُوعِكَ سَالِمًا — نَظَرَ رَجُلٌ  
 إِلَى فَيْلَسُوفٍ يُدَبِّبُ شَيْخًا فَقَالَ لَهُ مَا تَصْنَعُ قَالَ أَغْسِلُ حَبْشِيًّا  
 لَعَلَّهُ يَبْيَضُ — قَالَ الْجِدَارُ لِلْوَتْدِ لِمَ (Less. 9, 6) تَشْقِيَنِي  
 قَالَ سَلَّ مَنْ يَدْقِي — إِسْأَلْ هَذَا الشَّيْخَ مِنْ أَيْنَ هُوَ —  
 اللَّهُ يُكَافِئُكَ عَنِّي (for me) بِمَا هُوَ خَيْرٌ لَكَ مِنْ (than) مُكَافَأَتِي  
 — سَلَّ عَنْ ثَمَنِ الْفَوَاكِهِ — فَالْكَهْفُ

## Exercise 48.

Read this letter. — I have read it. — This woman  
 seeks (قَصَدَ) me that (لِي) I may read her letter to her.

— The people appeared asking (Imperf.) concerning my  
 condition. — Ask me for what you want (ask me thy  
 need). — I ask you to (that you) pardon my guilt. —

Have you filled this cask with apples? — We have filled it. — Fill it immediately. — O girl, read this book. — They began to read (that they read). — I know the beginning (Verbal Noun) of this book. — I have announced to them the arrival of the Emir. — Come forward that I may reward thee. — We bring thee congratulation (Verbal Noun). — We are beginners (Part.) in the Arabic language. — The Sultan set up a school.

لَقَدْ

## Twenty-sixth Lesson.

(الْدَّرْسُ الْسَّادِسُ وَالْعِشْرُونَ)

### Weak Verbs.

*not to be ill, sick* *It is to be sick*  
*to have a Germanish, to depelish.*

1. The Weak verbs (فَعْلٌ مُعْتَدِلٌ), in which one of

the radicals is a wāw or a yā are divided into three classes:

A. Assimilated verbs (فَعْلٌ مِثَالٌ) whose first radical is wāw or yā.

B. Hollow verbs (فَعْلٌ أَجَوَفٌ) whose second radical *جَوَفٌ* is wāw or yā. *hollow*

C. Defective verbs (فَعْلٌ نَاقِصٌ) whose third radical *wanting* is wāw or yā.

### A. Assimilated Verbs.

I. Verbs whose first radical is و.

2. Verbs whose first radical is wāw have the following peculiarities:

a) Those that take kasra in the Imperf. lose their و in the Imperf. and Imper. e.g. from وَصَلَ "to arrive" Imperf. يَصِلُ Imper. صِلْ. Many also that take fatha in the Imperf. have the same peculiarity e.g.

Rule - Verbs with و

(1) have imperfect with Kasra & drop و

(2) certain with a guttural, seem to have fatha

1. ...  
2. ...  
3. ...  
4. ...  
5. ...  
6. ...  
7. ...  
8. ...  
9. ...  
10. ...  
11. ...  
12. ...  
13. ...  
14. ...  
15. ...  
16. ...  
17. ...  
18. ...  
19. ...  
20. ...  
21. ...  
22. ...  
23. ...  
24. ...  
25. ...  
26. ...  
27. ...  
28. ...  
29. ...  
30. ...  
31. ...  
32. ...  
33. ...  
34. ...  
35. ...  
36. ...  
37. ...  
38. ...  
39. ...  
40. ...  
41. ...  
42. ...  
43. ...  
44. ...  
45. ...  
46. ...  
47. ...  
48. ...  
49. ...  
50. ...  
51. ...  
52. ...  
53. ...  
54. ...  
55. ...  
56. ...  
57. ...  
58. ...  
59. ...  
60. ...  
61. ...  
62. ...  
63. ...  
64. ...  
65. ...  
66. ...  
67. ...  
68. ...  
69. ...  
70. ...  
71. ...  
72. ...  
73. ...  
74. ...  
75. ...  
76. ...  
77. ...  
78. ...  
79. ...  
80. ...  
81. ...  
82. ...  
83. ...  
84. ...  
85. ...  
86. ...  
87. ...  
88. ...  
89. ...  
90. ...  
91. ...  
92. ...  
93. ...  
94. ...  
95. ...  
96. ...  
97. ...  
98. ...  
99. ...  
100. ...



Perf.

Imperf. Indic.

Imper.

وَضَعَ "to place, put".  
*lay down, place.*

يَضَعُ

ضَعْ

وَسِعَ "to be wide".

يَسِعُ

سَعْ

وَقَعَ "to fall".

يَقَعُ

قَعْ

وَهَبَ "to give".

يَهَبُ

هَبْ

*وطأ (P. 187) "tread"*

Most verbs of the form فَعَلَ take kasra in the

Imperf. (contrary to the rule in Less. 13, 3) e.g.

وَتَّقَ "to trust",

Imperf. يَتَّقُ

Imper. تَّقْ

وَرِثَ "to inherit"

يَرِثُ

رِثْ

وَرِمَ "to be swollen"

يَرِمُ

رِمْ

The verbs which take damma or fatha in the Imperf. and preserve their و are rare e.g.: وَجَلَ "to be afraid", Imperf. Indic. يَوْجَلُ, Imper. اِجْلُ (for اَوْجَلُ see below).

Those which are also Doubled verbs retain their و in the Imperf. e.g. وَدَّ "to love", Imperf. Indic. يَوُدُّ.

Note. In the Imperf. of the Passive the و is retained, even when it is lost in the Active e.g.: وَجَدَ "to find", Imperf. Indic. Act. يُجَدُّ, Pass. يُوجَدُ.

b) If the wāw is vowelless and preceded by a kasra it is changed into a yā e.g. اِجْلُ (for اَوْجَلُ) Imper. from وَجَلَ, so from وَجَدَ the Verbal Noun IV. is اِجْدًا (for اَوْجَدًا).

*If the wāw or ya be vowelless it is assimilated to preceding vowel & becomes long.*

Vowelless wāw preceded by ḍamma becomes ū e.g.

يُوجَدُ (for يُوجَدُ) cf. Less. 27.

c) In the VIII. form the wāw is assimilated to the following tā e.g. = يَتَصَلَّ (for يَتَصَلَّ) يَتَصَلَّ

“to join” VIII. يَتَصَلَّ, Imperf. Indic. يَتَصَلَّ.

II. Verbs whose first radical is ي.

3. These Verbs retain their yā in the Imperfect e.g.

يَسَّرُ “to be easy”, Imperf. Indic. يَسَّرُ.

يَيْئَسُ “to despair”, „ „ يَيْئَسُ (see Less. 25).

If the yā is vowelless and follows ḍamma, it is changed into a wāw e.g. يَقْظُ “to be awake”, Imperf.

Indic. IV. يُوقِظُ (for يُوقِظُ).

In the VIII. form the yā is assimilated to the following tā e.g. يَيْئَسُ VIII. يَيْئَسُ.

4. Conjugation of the verb whose first radical is و:

وَصَلَ “to arrive, join”.

Perf.	Imperf. Indic.	Subj.	Juss.
وَصَلَ	يَصِلُ	يَصِلَ	يَصِلْ
وَصَلْتَ	تَصِلُ	تَصِلَ	تَصِلْ
وَصَلْتِ	تَصِلُ	تَصِلَ	تَصِلْ
وَصَلْتِ	تَصِلِينَ	تَصِلِي	تَصِلِي
وَصَلْتِ	أَصِلْ	أَصِلْ	أَصِلْ
etc.	etc.	etc.	etc.

عنه ليدرسه كذا  
Feb. 1925

## Imperative

صِلْ (wa dropped here.  
dropped in imperf)

صِلِي etc.

Part. Act. | وَاصِلٌ

Part. Pass. | مُوَصِّلٌ

Verbal Noun وَصْلٌ or وَصُولٌ or صِلَاةٌ (O. Leaman p. 251 (b))

Pass. Perf. وَصِلَ

Imperf. Indic. يُوصِلُ

An example of those verbs, which retain their و in the Imperfect is وَجَلَ "to be afraid", Imperf. Indic. يُوجِلُ Imper. اِجْلُ.

## Derived Forms.

Perf. Imperf. Indic. Imper. Part. Act. Part. Pass.

II. وَصَلَ يُوصِلُ وَصِلْ مُوَصِّلٌ مُوَصِّلٌ

III. وَاصَلَ يُواصِلُ وَاصِلْ مُواصِلٌ مُواصِلٌ

IV. اَوْصَلَ يُوَصِّلُ اَوْصِلْ مُوَصِّلٌ مُوَصِّلٌ

V. تَوَصَّلَ يَتَوَصَّلُ تَوَصَّلْ مُتَوَصِّلٌ مُتَوَصِّلٌ

VI. تَوَاوَصَلَ يَتَوَاوَصَلُ تَوَاوَصَلْ مُتَوَاوِصِلٌ مُتَوَاوِصِلٌ

VII. اِنْوَصَلَ يَنْوَصِلُ اِنْوَصِلْ مَنْوَصِلٌ مَنْوَصِلٌ

→ VIII. اِتَّصَلَ يَتَّصِلُ اِتَّصِلْ مِتَّصِلٌ مِتَّصِلٌ

IX. Does not occur.

X. مُسْتَوَصِّلٌ مُسْتَوَصِّلٌ اِسْتَوْصَلَ يَسْتَوْصِلُ اِسْتَوْصَلَ

## Verbal Noun.

II. تَوْصِيلٌ IV. اِيصَالٌ VI. تَوَاوِصٌ VIII. اِتِّصَالٌ

III. وِصَالٌ or مُوَاصَلَةٌ V. تَوْصَلٌ VII. اِنْوِصَالٌ X. اِسْتِصِيَالٌ

## 5. Conjugation of the verbs, whose first radical is ی:

یَبَسَ "to be dry". ۱۰۷۲

Perf.	Imperf. Indic.	Subj.	Juss.
یَبَسَ	یَبِیْسُ	یَبِیْسَ	یَبِیْسْ
یَبَسَتْ	تَبِیْسُ	تَبِیْسَ	تَبِیْسْ
یَبَسَتْ	تَبِیْسُ	تَبِیْسَ	تَبِیْسْ
یَبَسَتْ	تَبِیْسِیْنَ	تَبِیْسِیْ	تَبِیْسِیْ
یَبَسَتْ	أَبِیْسُ	أَبِیْسَ	أَبِیْسْ
etc.	etc.	etc.	etc.

## Imperative

أَبِیْسْ *(see "reclaimed" above - reclaimed in imperat.)*

أَبِیْسِیْ etc.

Part. Act. یَابِیْسٌ

Part. Pass. مَبِیْیُوسٌ

Verbal Noun یَبْسٌ

Pass. Perf. یَبِیْسَ

Imperf. Indic. یُوْبِسُ

## Derived Forms.

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	یَبَسَ	یَبِیْسُ	یَبِیْسَ	مَبِیْیُوسٌ	مَبِیْیُوسٌ
III.	یَابَسَ	یَبِیْبَسُ	یَابِیْسَ	مَبِیْبِیْسٌ	مَبِیْبِیْسٌ
IV.	أَبِیْسَ	یُوْبِسُ	أَبِیْسَ	مُوْبِسٌ	مُوْبِسٌ
V.	تَبِیْسَ	یَتَبِیْسُ	تَبِیْسَ	مَتَبِیْیُوسٌ	مَتَبِیْیُوسٌ
VI.	تَبَابَسَ	یَتَبِیْبَسُ	تَبِیْبَسَ	مَتَبِیْبِیْسٌ	مَتَبِیْبِیْسٌ

Perf. Imperf. Indic. Imper. Part. Act. Part. Pass.

over form  
p 112. sec 3.

VII. أَنْيَبَسَ يَنْيَبِسُ أَنْيَبَسَ مَنِيَبَسَ مَنِيَبَسَ

VIII. اَنْبَسَ يَنْبَسُ اَنْبَسَ مَنَبَسَ مَنَبَسَ

IX. Does not occur.

X. اَسْتَنْيَبَسَ يَسْتَنْيَبِسُ اَسْتَنْيَبَسَ مَسْتَنْيَبَسَ مَسْتَنْيَبَسَ

### Verbal Noun.

II. تَيْبِيسٌ IV. اَيْبَاسٌ VI. تَيْبَاسٌ VIII. اَتْبَاسٌ

III. مَيْبَاسَةٌ V. تَيْبِيسٌ VII. اَنْيَبَاسٌ X. اَسْتَيْبَاسٌ

### Vocabulary.

رَب Lord (God).

الْإِسْكَنْدَرِيَّة Alexandria.

يسر { II. to make easy,  
V. to be made  
easy, possible.

عَنْ قَرِيبٌ shortly. عَنْ قَرِيبٌ = since a long time ago. قَدْ طَوَّلَ = a long time

عسر { to be difficult, II. to  
make difficult.

وَجَّهَ V. to betake one-  
self, go.

تَمَّ { II. to complete.

مُنْذُ since.

وَقَفَ { to stay, remain,  
stand still, IV. to  
refrain from (with  
عَنْ), I. to learn,  
ascertain (with  
عَلَى). i.e. to remain on a  
subject or matter.

زَمَانٌ time. عَنْ زَمَانٍ a long time

ضَرَبَ { VIII. to be dis-  
turbed, excited.

سَمِعَ hearing.

وَصَلَ { IV. to conduct,  
bring.

كُرْسِيٌّ seat, throne.

وَجَبَ { to be necessary,  
incumbent (with  
عَلَى).

وَدَعَ { to lay down, to  
let, allow (only  
in Imperf. and  
Imperf.). cf. p. 110.

غَضَبَ anger.

جَسَمَ body.

أَدِنَ I & say farewell II to say farewell  
let allow 134) another.



I to him from condition

III. to be suitable,

فِي (ل)

فِي (ل) friend, beloved.

وَقَدْ

to agree to (with

friend, beloved.

عَلَى), VIII. come to an agreement.

عَجَبِيَّة (pl. عَجَائِب) marvel.

مَنْزِلٌ

dwelling.

يَقِظُ { to be awake, X. to waken.

الَّتِي

who, which (fem.).

(properly "to be violent in journeying") to hurry forward.

رِسَالَةٌ

(pl. رِسَائِلُ) message.

جَدَّ فِي الْمَسِيرِ

وَرَدَ

(properly of a camel etc. to go down to a watering-place), to arrive.

كَلَّمَ

III. to speak to, address.

بِنَاءٍ عَلَى

on condition (that).

مَدِيرٌ

director, editor.

إِبْرَاهِيمُ بَاشَا

Ibrahim Pascha.

جَرِيدَةٌ

journal, newspaper.

قَدِمَ

V. to advance, come forward.

وَكَلَّ

V. and VIII. to trust, rely.

بِرَ الْاَناضُولِ

Asia Minor.

تَقْوَى

piety, fear of God.

سَلَامَةٌ

comfort.

سَرَّاءٌ

joy.

دُبٌّ

bear.

ضَرَاءٌ

harm.

جُبٌّ

cistern.

وَعَدَ

to promise (with accus. of person, of thing).

حَرَكَ

V. to move (oneself).

وَصَفَ

to describe.

فَقَشَرَ

(and) on عن: seek

Exercise 49.

يَا رَبِّي يَسِّرْ وَلَا تُعَسِّرْ تَمِّمْ بِالْخَيْرِ — الْمَأْمُولُ أَنْ تَقْفُوا

عِنْدَنَا فِي الشَّامِ — فَتَشْنَا عَنْكُمْ وَلَمْ تَجِدْكُمْ — يَا أَيَّتُهَا

الْبَيْتُ ضَعِي هَذِهِ الْأَشْيَاءَ عَلَى الْكَرْسِيِّ — دَعُوهُ يَقِفْ —

let him remain at his own

شَرِّه

دَعْنِي أَفْعَلْ كَذَلِكَ — هَذَا تَصِلُونَ إِلَى الْأَسْكَندَرِيَّةِ عَنْ  
 قَرِيبٍ — إِنِّي تَوَجَّهْتُ إِلَى الْقَاهِرَةِ — قَدْ وَصَلْتُ مِنْذُ زَمَانٍ  
 — وَفَعَّ سَعِيدٌ فِي أَصْطِرَابٍ عَظِيمٍ مِنْ سَمْعِ ذَلِكَ الْخَبَرِ — يَا  
 خَادِمُ أَوْصِلْ السُّفَرَاءَ إِلَى حُضُورِي — يَظْهَرُ أَنَّ ابْنَ سَيِّدِكَ  
 لَمْ نَقِفْ لَهُ عَلَى أَثَرٍ — يَجِبُ عَلَيْكُمْ أَنْ تَدْفَعُوا مَا لَنَا —  
 ظَنَّ الْوَلَدُ أَنَّ يَقَعَ عَلَيْهِ غَضَبُ الْوَزِيرِ — لَا أَعْرِفُ الْإِبْنَةَ  
 لَا أَسْمًا وَلَا جِسْمًا (in regard to . . .) فَأَنَا وَاثِقٌ أَنَّهَا تَكُونُ  
 مُوَافِقَةً لِي كَثِيرًا — جَمِيعُ الرِّسَالِ الَّتِي تَرُدُّ إِلَيْنَا يَجِبُ أَنْ  
 تَكُونَ بِاسْمِ مُدِيرِ الْأَجْرِيَّةِ — تَوَكَّلْتُ عَلَى اللَّهِ — عَلَيْكَ  
 بِنَقْوَى اللَّهِ وَالْإِتِّكَالِ عَلَيْهِ فِي السَّرَّاءِ وَالضَّرَّاءِ — وَعَدْتُنَا  
 بِمُكَافَأَةٍ عَظِيمَةٍ — كَيْفَ أَصْفُ لَكَ يَا حَبِيبِي مَا نَظَرْتُ مِنْ  
 الْعَجَائِبِ — ثَقُ بِاللَّهِ وَالْتَوَفِّيقُ مِنَ اللَّهِ — إِنَّا نَتَقَابَلُ  
 غَدًا فِي هَذَا الْمَحَلِّ — اسْتَيْقِظْنَا وَجَدَدْنَا فِي مَسِيرِنَا —  
 لَا يَتَبَيَّرُ لَكَ مُشَاهَدَتُهُمَا وَمُكَامَلَتُهُمَا — إِنَّ الْبَابَ الْعَلَايَ لَمْ  
 يُوَافِقْ عَلَى ذَلِكَ إِلَّا بِنَاءً عَلَى إِيْقَافِ إِبْرَاهِيمَ بِأَسَا عَنِ التَّقَدُّمِ  
 إِلَى بَرِّ الْأَنْصَوْلِ —

## ✓ Exercise 50.

You have sought us and not found us. — Hast thou laid these books down on the seat? — I have not yet laid them down, but I will lay them down shortly. — Lay them down immediately. — Let us stay with you. — If God will, you will arrive at

(إِلَى) Cairo in (the) comfort. — We have already arrived long ago (since a time). — He fled from the bear, he fell into the cistern. — O girl, do not fall. — O friends, lead us to the sheikh of the tribe. — This dwelling will be very suitable for us. — Stand still and do not move. — The entrance to (عِنْدَ) the Sultan was made

possible for us. — It is our duty to bring you to the prince (the bringing you to). — Many marvels are found in Egypt. — I shall describe it to thee in this letter.

— Your letter has not reached (وَرَدَ إِلَى) us. — We have fallen into great distress. — God will help (وَفَّقَ II) your affairs, for He (فَانَّهُ) is the Helper (Part.). — We have agreed that you shall stay with us for a long time (مُدَّةً طَوِيلَةً Accus.).

## Twenty-seventh Lesson.

(الَّذِينَ السَّابِعُ وَالْعَشْرُونَ)

## B. Hollow Verbs.

(فَعَلَ أَجَوْفَ)

1. Hollow Verbs i.e. those, whose second radical is , or ى observe the following rules:

A. If the و or ی is vowelless and the third radical is also vowelless, then the و or ی is dropped to prevent the meeting of two vowelless letters (Intro. § 13, 3) e.g.

From قَام (for قَوْم) the Jussive should be يَقُوم (see below, B, 1), but as the و and م are vowelless, the و is dropped and it becomes يَقُم; so Imper. قُمْ.

From بَاع (for بَيْع) the Jussive is يَبِيع, the Imper. بِع.

From خَاف (for خَوْف) the Jussive is يَخَف, the Imper. خَف.

If the third radical, by conjugation, receives a vowel, no elision takes place e.g. 2<sup>nd</sup> Sing. Fem. Juss.

تَقُومِي, Plur. Masc. Imper. قُومُوا.

So also the *alif*, when it takes the place of و or ی, is dropped, whenever the third radical is vowelless by conjugation e.g.

From IV. أَقَام (for أَقَوْم) is formed 2<sup>nd</sup> Sing. Masc.

أَقَمْتَ.

B. If the و or ی is vowelless, the following rules are observed:

1) If the first radical is vowelless, then the vowel of the و or ی is given to it, the و or ی thus becoming vowelless; *aw* is then changed to *ā* and *iw* to *i*, e.g.:

From قَام (= قَوْم) is formed Imperf. Indic. يَقُوم (for يَقُوم).

From بَاع (= بَيْع), Imperf. Indic. يَبِيع (for يَبِيع).

From خَاف (= خَوْف), Imperf. Indic. يَخَاف (for يَخَاف for يَخَوْف).

So also from قَامَ (= قَوْمَ) are formed Perf. IV. أَقَامَ for أَقَوْمَ for أَقَوْمَ; Imperf. Indic. IV. يُقِيمُ (for يُقَوْمُ for يُقَوْمُ); Part. Act. IV. مُقِيمٌ (for مُقَوْمٌ for مُقَوْمٌ); Part. Pass. IV. مُقَامٌ (for مُقَوْمٌ for مُقَوْمٌ).

2) If the first radical is vowelled.

a) Then if the third radical is also vowelled,  
 α) awa, awi, awu, aya, ayi, ayu become ā, e.g. 3<sup>rd</sup> Sing. Perf. I. قَامَ becomes قَامَ, خَوِفَ becomes خَافَ, يَبِيعَ becomes يَبِيعَ. VII. Form طَوَّلَ becomes طَوَّلَ, هَيَّبَ becomes هَبَّ. VII. Form اِنْقَوَلَ becomes اِنْقَالَ and Imperf. Indic. يَنْقَوِلُ becomes يَنْقَالُ. β) uwi, uyi become ī, e.g. Pass. Perf. I. قُوِيَ becomes قِيلَ, صِيرَ becomes صِيرَ.

Note. The rules α) and β) apply also to the VIII. form e.g. Perf. VIII. اِحْتَوَجَ becomes اِحْتَاَجَ, Imperf. يَحْتَوِجُ becomes يَحْتَاِجُ. Perf. اِمْتَنَزَ becomes اِمْتَنَزَ.

b) If the third radical is vowelless, elision takes place and

α) awa becomes u, awi, aya, ayi become i, e.g. 1<sup>st</sup> Sing. Perf. قَوَمْتُ becomes قُمْتُ, خَوِفْتُ becomes خَفْتُ, هَيَّبْتُ becomes هَبْتُ, صِيرْتُ becomes صَرْتُ, خَفْتُ becomes خَفْتُ.

β) uwi and uyi become i; e.g. 1<sup>st</sup> Sing. Perf. Pass. I. قُوِلْتُ becomes قُلْتُ, صِيرْتُ becomes صَرْتُ.

2. The Verbal Nouns of IV. and X. drop the و and add tā after the third radical; e.g.

From أَقَامَ the Verbal Noun is إِقَامَةٌ; from اِسْتَقَامَ, it is اِسْتِقَامَةٌ.



3. In the Participle Active of the I. form the و and the ی are changed into hamza; e.g. قَائِم (for قَائِم), صَائِر (for صَائِر).

4. In the Participle Passive of the I. form of verbs whose second radical is و, one of the two wāws is dropped and *damma* is written over the one left; e.g. from قَالَ the Part. Pass. I. is مَقُول (for مَقُول).

In the Pass. Part. of verbs whose second radical is ی the ی is dropped and *kasra* is written under the first radical; e.g. from بَاع (= بَيْع) the Pass. Part. I. is مَبِيع (for مَبِيع).

Note 1. A few verbs whose middle radical is و or ی of the form فَعَلَ preserve the و or ی and are conjugated as Sound verbs; e.g.

عَوْر "to be one-eyed", Imperf. Indic. يَعُور etc.

Hollow verbs, which denote Colours or Defects, always retain the و or ی in the IX. form; e.g.

relatives  
أَقْوَر

أَسْوَد "to be or become black" Imperf. Indic. يَسْوَد.

peaks better  
أَبْيَض

أَبْيَض "to be or become white" " " يَبْيِض.

The و is often retained in the X. form; e.g. اِسْتَصَوَّب, Imperf. Indic. يَسْتَصَوِّب.

Note 2. Hollow verbs, which have و or ی as third radical always retain their و or ی e.g.

سَوَى "to be worth", Imperf. Indic. يَسْوِي.

Note 3. Those Hollow verbs which have tā or nūn as third radical assimilate it with a following tā or nūn; e.g.

From مَات the 1st Sing. Perf. I. is مَتَّ (for مَتَّ).

From كَان the 1st Plur. Perf. I. is كُنَّا (for كُنَّا).

## Conjugation of قَامَ (= قَوَّمَ) "to stand":

## Perfect.

Sing.	قَامَ	Dual	قَامَا	Plural	قَامُوا
„	قَامَتْ	„	قَامَتَا	„	قَامْنَ
„	قُمْتَ	„	قُمْتُمَا	„	قُمْتُمْ
„	قُمْتَ			„	قُمْتُمْ
„	قُمْتُ			„	قُمْنَا

## Imperfect.

	Indic.	Subj.	Juss.
Sing. 3. m.	يَقُومُ	يَقُومَ	يَقُمْ
„ 3. f.	تَقُومُ	تَقُومَ	تَقُمْ
„ 2. m.	تَقُومُ	تَقُومَ	تَقُمْ
„ 2. f.	تَقُومِينَ	تَقُومِي	تَقُومِي
„ 1.	أَقُومُ	أَقُومَ	أَقُمْ
Dual 3. m.	يَقُومَانِ	يَقُومَا	يَقُومَا
„ 3. f.	تَقُومَانِ	تَقُومَا	تَقُومَا
„ 2.	تَقُومَانِ	تَقُومَا	تَقُومَا
Plur. 3. m.	يَقُومُونَ	يَقُومُوا	يَقُومُوا
„ 3. f.	يَقُومْنَ	يَقُومْنَ	يَقُومْنَ

	Indic.	Subj.	Juss.
Plur. 2. m.	تَقُومُونَ	تَقُومُوا	تَقُومُوا
„ 2. f.	تَقُومِنَّ	تَقُومْنَ	تَقُومْنَ
„ 1.	تَقُومُ	تَقُومَ	تَقُومَ

## Imperative

S. 2. m.	قُمْ		
„ 2. f.	قُومِي	Part. Act.	قَائِمٌ
D. 2.	قُومَا	Part. Pass.	مَقُومٌ
Pl. 2. m.	قُومُوا		
„ 2. f.	قُومْنَ		

## Passive.

Perf.	Imperf. Indic.	Subj.	Juss.
قِيمَ	يُقَامُ	يُقَامَ	يُقَامَ
قِيمَتَ	تُقَامُ	تُقَامَ	تُقَامَ
قِيمَتَ	تُقَامُ	تُقَامَ	تُقَامَ
قِيمَتَ	تُقَامِينَ	تُقَامِي	تُقَامِي
قِيمَتَ	أُقَامَ	أُقَامَ	أُقَامَ
etc.	etc.	etc.	etc.

## Derived Forms.

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	قَوْمَ	يُقَوِّمُ	قَوِّمَ	مُقَوِّمٌ	مُقَوِّمٌ
III.	قَاوَمَ	يُقَاوِمُ	قَاوِمَ	مُقَاوِمٌ	مُقَاوِمٌ
IV.	أَقَامَ	يُقِيمُ	أَقِمَ	مُقِيمٌ	مُقَامٌ

Perf. Imperf. Indic. Imper. Part. Act. Part. Pass.

V. تَقَوَّمَ يَتَقَوَّمُ تَقَوِّمُ مُتَقَوِّمٌ مُتَقَوِّمٌ

VI. تَقَاوَمَ يَتَقَاوَمُ تَقَاوِمُ مُتَقَاوِمٌ مُتَقَاوِمٌ

Pass: *as in p. 312. the word was not doubled: the result would look like the 2<sup>d</sup> passive (تَقَوِّمُ)*

VII. اِنْقَامَ يَنْقَامُ اِنْقَمَ مُنْقَامٌ مُنْقَامٌ

VIII. اِقْتَامَ يِقْتَامُ اِقْتَمَ مُقْتَامٌ مُقْتَامٌ

IX. اِسْوَدَّ يَسْوَدُّ اِسْوَدَّ مَسْوَدٌ wanting.

X. اِسْتَقَامَ يَسْتَقِيمُ اِسْتَقَمَ مُسْتَقِيمٌ مُسْتَقَامٌ

لِشْرَانِ

لِشْرَانِ

Verbal Noun.

II. تَقْوِيمٌ

V. تَقَوِّمٌ

VIII. اِقْتِيَامٌ ← *uwa*

III. مُقَاوَمَةٌ

VI. تَقَاوِمٌ

IX. اِسْوَدَانٌ

IV. اِقَامَةٌ

VII. اِنْقِيَامٌ

X. اِسْتِقَامَةٌ

اِسْوَدَّ

اِسْوَدَّ

5. Conjugation of the form فَعَلَ:

خَافَ (for خَوْفٌ) "to fear".

Perf. Imperf. Indic. Subj. Juss.

خَافَ يَخَافُ يَخَافُ يَخَفْ

خَافَتْ تَخَافُ تَخَافُ تَخَفْ

خَفَتْ تَخَافُ تَخَافُ تَخَفْ

خَفَتْ تَخَافِينَ تَخَافِي تَخَافِي

خَفَتْ أَخَافُ أَخَافُ أَخَفْ

etc.

etc.

etc.

*to fear here*  
*yaḥḥafu*  
*yaḥḥafu*  
*yaḥḥafu*

## Imperative

خَفْ

Part. Act. خَائِفٌ

خَافِي etc.

Part. Pass. مَخُوفٌ

## Passive.

Perf.	Imperf. Indic.	Subj.	Juss.
خِيفَ	يُخَافُ	يُخَافَ	يُخَفْ
خِيفَتَ	تُخَافُ	تُخَافَ	تُخَفْ
خِيفَتَ etc.	etc.	etc.	etc.

Conjugation of the form فَعَلَ:

طَالَ (for طَوَّلَ) "to be long".

Perf.	Imperf. Indic.	Subj.	Juss.	Imper.
طَالَ	يَطُولُ	يَطُولَ	يَطْلُ	طُلْ
طَالَتْ	تَطُولُ	تَطُولَ	تَطْلُ	طُولِي
طَالَتْ etc.	etc.	etc.	etc.	etc.

طَوَّلَ

6. Conjugation of verb, whose middle radical is ي:

صَارَ (for صَبَّرَ) "to become".

## Perfect.

Sing. 3. m.	Dual	Plural
صَارَ	صَارَا	صَارُوا
3. f. صَارَتْ	صَارَتَا	صِيرْنَ
2. m. صِرْتَ	صِرْتُمَا	صِرْتُمْ
2. f. صِرْتِ		صِرْتُنَّ
1. صِرْتُ		صِرْنَا



## Imperfect.

	Indic.	Subj.	Juss.
Sing. 3. m.	يَصِيرُ	يَصِيرَ	يَصِرْ
„ 3. f.	تَصِيرُ	تَصِيرَ	تَصِرْ
„ 2. m.	تَصِيرُ	تَصِيرَ	تَصِرْ
„ 2. f.	تَصِيرِينَ	تَصِيرِي	تَصِيرِي
„ 1.	أَصِيرُ	أَصِيرَ	أَصِرْ
Dual 3. m.	يَصِيرَانِ	يَصِيرَا	يَصِيرَا
„ 3. f.	تَصِيرَانِ	تَصِيرَا	تَصِيرَا
„ 2.	تَصِيرَانِ	تَصِيرَا	تَصِيرَا
Plur. 3. m.	يَصِيرُونَ	يَصِيرُوا	يَصِيرُوا
„ 3. f.	يَصِرْنَ	يَصِرْنَ	يَصِرْنَ
„ 2. m.	تَصِيرُونَ	تَصِيرُوا	تَصِيرُوا
„ 2. f.	تَصِرْنَ	تَصِرْنَ	تَصِرْنَ
„ 1.	نَصِيرُ	نَصِيرَ	نَصِرْ

## Imperative

صِرْ

صِيرِي

صِيرَا

صِيرُوا

صِرْنَ

Part. Act. صَائِرٌ

Part. Pass. مَصِيرٌ

صَوَّبَ  
مَصْبُورٌ  
مَصْبُورٌ  
مَصْبُورٌ  
مَصْبُورٌ

## Passive.

Perf.	Imperf. Indic.	Subj.	Juss.
صِيِرَ	يُصَارُ	يُصَارَ	يُصِرْ
صِيِرَتْ	تُصَارُ	تُصَارَ	تُصِرْ
صِرَتْ	تُصَارُ	تُصَارَ	تُصِرْ
etc.	etc.	etc.	etc.

## Derived Forms.

Perf. Imperf. Indic. Imper. Part. Act. Part. Pass.

II. صِيِرَ يَصِيِرُ صِيِرَ مُصِيِرٌ مُصِيِرٌ

III. صَايِرَ يَحَايِرُ صَايِرَ مُصَايِرٌ مُصَايِرٌ

✓ IV. أَصَارَ يَصِيِرُ أَصِرَ مُصِيِرٌ مُصَارٌ

V. تَصِيِرَ يَتَصِيِرُ تَصِيِرَ مُتَصِيِرٌ مُتَصِيِرٌ

VI. تَصَايِرَ يَتَصَايِرُ تَصَايِرَ مُتَصَايِرٌ مُتَصَايِرٌ

VII. اِنْصَارَ يَنْصَارُ اِنْصِرَ مُنْصَارٌ مُنْصَارٌ

→ VIII. اِصْطَارَ يَصْطَارُ اِصْطِرَ مُصْطَارٌ مُصْطَارٌ

(see Less. 21, 4a)

IX. اِبْيَضَ يَبْيِضُ اِبْيَضَ مُبْيِضٌ wanting.

X. اِسْتَصَارَ يَسْتَصِيِرُ اِسْتَصِرَ مُسْتَصِيِرٌ مُسْتَصَارٌ

## Verbal Noun.

II. تَصْيِيرٌ V. تَصْيِيرٌ VIII. اِصْطِيَارٌ

III. مُصَايِرَةٌ VI. تَصَايِيرٌ IX. اِبْيِضَاضٌ

✓ IV. اِصْارَةٌ VII. اِنْصِيَارٌ X. اِسْتِصَارَةٌ

At the participle I = كَاتِرٌ then participle III should be "صَارٌ" and the VI "مُتَصَايِرٌ"? But the above are the correct ones.

Conjugation of the form فَعَلَ:

هَابَ (for هَيَّبَ) "to fear".

Perf.	Imperf. Indic.	Subj.	Juss.	Imper.
هَابَ	يَهَابُ	يَهَابَ	يَهَبْ	هَبْ
هَابَتْ	تَهَابُ	تَهَابَ	تَهَبْ	هَابِي
هَبَّتْ	تَهَابُ	تَهَابَ	تَهَبْ	etc.
etc.	etc.	etc.	etc.	

Vocabulary.

(The letter in brackets after a Hollow verb indicates the middle radical.)

قَامَ { (و) I. to rise, IV. to set, place, stay.	صَارَ { (ي) to become; (with following Imperf.) to begin.
خَفَ { (و = خَوْفٌ) to fear, II. to terrify.	أَبَدًا { (with negative) never.
فَرَّ (ي) to flee.	سَارَ (ي) to go, journey.
رَاحَ { (و) II. to give rest to, X. to rest.	سِيرَ way, journey.
مَاتَ (و) to die.	عَادَ { (و) to turn back, IV. to repeat, VIII. to be accustomed.
قَالَ { (و) to say, (followed by اِنَّ and the exact words used; not by اَنْ and indirect speech).	هَاجَسَ { (plur. هَوَاجِسٌ) suggestion, agitation.
طَالَ { (و = طَوَّلَ) to be long, II. and IV. to make long, lengthen.	جَعَلَ { to make; (with following Imperf.) to begin.
بَقَا survival, life. (lit. abiding).	خَالَ { (ي) V. to fancy, imagine.
	صَابَ { (و) IV. to come upon, afflict, X. to approve.

مُصِيبَةٌ misfortune.

طَعْنَةٌ thrust (of a lance).

فِيْمَا while.

صَارَ (و) V. to imagine.

قَافِلَةٌ caravan. *ع. 141*

غَدَاةٌ lunch.

نَالَ { (و = نَوِيَ) to attain,

III. to hand over  
(with double acc.).  
*Eng hand as copyist or poet.*بَاتَ { (يَبِيتُ Imperf. and  
(بَيْتٌ), to spend the  
night.

رَانَ (و) IV. to wish.

شِمَالٌ left side.

يَمِينٌ right side.

زَارَ (و) to visit.

رَفَقَةٌ company. *رفيق companion*

حَقٌّ right, truth.

حَقِيقِي true.

عُمُومِي public, general.

بَاعَ (ي) to sell.

اِشْتَرَى to buy.

جُنْدٌ { (plur. جُنُودٌ) troop,  
army.دَاخَ { (و) to feel giddy,  
II. to make giddy.

زَادَ (ي) VIII. to increase.

كَبِرَ pride.

طَاعَ { (و) IV. to obey,  
X. to be able to  
(with accus. of  
the thing).

مَالَ (ي) to incline, bend.

غُرُبَ setting (of the sun):

لِسَانٌ tongue.

حَفِظَ to guard. *حَفَظَ protection*

صَانَ (و) to protect.

خَانَ (و) to betray.

إِنْ { if.

هَانَ { (و) to be easy,  
IV. to insult.طَاقَ { (و) IV. to endure,  
suffer. *طَاقَ*خَلَفَ { III. to contradict,  
oppose. *خَلَفَ remain behind*نَقَمَ { VIII. to take ven-  
geance on (مِنْ).

الَّذِي who (masc. sing.).

عَانَ { (ي) II. to determine,  
appoint.عَانَ { (و) II., III. and IV.  
to help.

جمعة Friday.

→ مَزَاد auction.

زَجَّ (ج) II. to marry.

VIII. (ی) خَار to choose.

IV. to answer. (جَابَ)

حَاب (حَيْب = ى), to fear.

وَالِدَةٌ mother.

VIII. (ی) صَادَ to hunt.

جَارَ { III. to be neighbour to. جار

مَكَانٌ (plur. أَمَاكِنُ) place.

غَزَال (plur. غَزَالَان) gazelle.

شَاءَ (.) VIII. to yearn.

cp Heb. תְּשִׁיבָה וְהִשְׁתַּחֲוִי.

انيس amiable.

جَوَان steed.

lead. رَصَاصٌ *resas*  
p. 134


صَصَصَ bullet. (p. 134) طَلَقَ طَلَقٌ

دَفَعَ III. to defend.

رَاعَ (ب) II. to terrify.

هَدَّ II. to threaten.

ضابطُ officer.

(ساق) to lead. 

شیر sparks.

حَاجَ { (.) VIII. to need  
(with اِنَّ).

عَاشَ (ی) to live.

۵۰۰  
sir. افندی

افندينا { sire (used of Sultan  
or Khedive).

طَابَ (ي) to be good, quiet.

IV. (ى) ضَاعَ to lose.

evil. (cp شَرّ) evil.

فَادَ { (.) IV. to inform,  
benefit.

طَافَ { (٦) to go or wander round.

۱۱. Governor.

صَاحَ (ی) to cry out.

(و) to last. دَامَ

واقعة battle.

➤ towards, about.

میل inclination. مکار

لَاقَ { (ى) to be worthy,  
fitting.

زوجة wife.

فَائِدَةٌ advantage.

هُنَاكَ there.

نوم sleep.



غَاب { (ي) to be absent, بَيْضُ eggs (collective).  
go away.

نَامَ (و = نَوْمٌ) to sleep. حُكُومَةٌ government.  
حَفَظَ protection. نَوْمٌ = sleep

طَارَ (ي) to fly.

### Exercise 51.

قُمْ يَا وَلَدِي وَدَعْنِي أَجْلِسُ — قِفْ وَلَا تَخَفْ — قُومُوا  
وَفِرُّوا مِنْ عِنْدِنَا — قُلْ لِي مَنْ أَنْتَ وَمِنْ أَيْنَ أَنْتَ — لَا  
تَقْدُ مِثْلَ ذَلِكَ — قَالَ الْحَكِيمُ إِنَّهُ سَيَمُوتُ عَنْ قَرِيبٍ —  
طَالَ الزَّمَانُ عَلَيْنَا — أَطَالَ (Optative) اللَّهُ بَقَاءَكُمْ — طَوَّلَ  
إِقْلَامَتَكَ عِنْدَنَا — هَذَا لَا يَصِيرُ أَبَدًا — قَدْ سَارَ سَيْرًا سَرِيعًا  
— عَادَتْ إِلَيْهِ الْهَوَاجِسُ وَجَعَلَ يَتَخَيَّلُ سَيِّدَهُ مُصَابًا بِطَعْنَةٍ  
وَفِيمَا هُوَ فِي هَذِهِ الْتَصَوُّرَاتِ وَفَقَتْ الْقَافِلَةُ لِلْغَدَاءِ وَالْإِسْتِرَاحَةِ  
— جَلَسْنَا لِلْإِسْتِرَاحَةِ وَمَنَاوِلَةِ الطَّعَامِ — لَمْ يَبْتَ فِي الْقَرْيَةِ  
— أَرَدْتُ (Intro. § 9) السَّفَرَ فِي الصَّبَاحِ — هَلْ أَنْتَ سَاتِرٌ  
شِمَالًا أَوْ يَمِينًا — هَلْ تُرِيدُونَ أَنْ تَزُورُونَا غَدًا — هَذَا  
غَايَةُ مُرَادِنَا — يَكُونُ صَاحِبِي قَدْ سَارَ إِلَى مِصْرَ — سِرُّ  
يَا بَنِي (= يَا أَبْنَى) بِرِفْقَةٍ هَذَا الرَّجُلِ — أَتُرِيدُ أَنْ أَقُولَ لَكَ  
الْحَقَّ — الْمَعْتَادُ فِي تِلْكَ الْبِلَادِ أَنَّكُمْ يُقِيمُونَ فِي كُلِّ بَلَدَةٍ سَوَاءً  
عُمُومِيًّا فَيَبِيعُونَ وَيَشْتَرُونَ فِيهِ — قِيلَ إِنَّ الْجُنُودَ خَوْفُوا

الْبِلَادَ — يَزْدَادُ (Less. 21, 5, b) الرَّجُلُ كِبَرًا ("as regards" . . .)

— (see Less. 42, 2, f) لَمْ يَكُنْ يَسْتَطِيعُ التَّقَدُّمَ إِلَى الْمَجْلِسِ —

كَانَتْ الشَّمْسُ قَدْ مَالَتْ إِلَى الْغُرُوبِ — إِحْفَظْ لِسَانَكَ إِنْ

صُنَّتْهُ صَانِكَ إِنْ خُنَّتْهُ خَانَكَ (Proverb) — قَدْ نَظَرْتُمْ مَا أَصَابَنِي

فِي هَذَا الْيَوْمِ مِنَ الْإِهَانَةِ (what . . . of insult = what insult)

وَأَنْتُمْ تَعْلَمُونَ أَنَّ الْإِهَانَةَ لَا تَطْلُقُ فَهَلْ تَخَالِفُونَنِي إِذَا أَرَدْتُ

الْإِتِّقَامَ مِنَ الرَّجُلِ الَّذِي أَهَانَنِي — بَيْتٌ فِي الْخِيَمَةِ تِلْكَ

الْقَلِيلَةَ — إِنْ التَّاجِرَ قَدْ عَيَّنَ نَهَارَ الْجُمُعَةِ لِلْمَزَادِ الْعُومِيِّ —

صَارَ يَخَافُ مِنَ الْمَوْتِ — أَرَادَتِ الْأَمْرَأَةُ أَنْ تُزَوِّجَ ابْنَهَا وَأَخْتَارَتْ

لَهُ ابْنَةً — لَمْ يُمْكِنَهُ إِجَابَةُ طَلِبِ الْوَزِيرِ — قَاطَعَهَا الْوَلَدُ

بِالْكَلَامِ قَاتِلًا أَنْظِرْنِي يَا وَالِدَتِي إِنِّي قَدْ صِرْتُ رَجُلًا — كَانَ

بَطْلًا عَظِيمًا تَهَابُهُ (which the lions fear", see Less. 31, 4)

الْأَسْوَدُ — قَالَ الْوَلَدُ لِوَالِدَتِهِ مُرِينِي وَأَنَا وَلَدُكَ الْمَطِيعُ —

كَانَ سَعِيدٌ يَصْطَادُ (Less. 21, 5, a) فِي جَوَارِ تِلْكَ الْأَمَاكِينِ

مِنْ غَزَلَانِهَا — إِشْتَاقَتْ نَفْسِي إِلَى مُشَاهَدَتِكَ الْآنَيْسَةِ —

أُصِيبَ جَوَادُهُ بِرِصَاصَةٍ — أَرَادَ الدِّفَاعَ وَلَمْ يَسْتَطِعْ ذَلِكَ —

أَتَظُنُّ أَنَّكَ تُرَوِّعُنِي بِهَذَا التَّهْدِيدِ فَمَا أَنَا خَائِفٌ مِنَ الْمَوْتِ

— نَقَدَمَ الصَّابِطُ لِيُسَوِّقَهُ إِلَى السَّجَنِ — أَرَدْتُ أَنْ أُعِيدَ  
 السُّوَالَ — يَطِيرُ الشَّرُّ مِنْ عَيْنَيْهِ — نَحْتَاجُونَ إِلَى طَعَامٍ —  
 يَعِيشُ (Optative) أَفَدِينَا — طَبْ نَفْسًا (as regards)...  
 (see Less. 42, 2, f) يَا عَزِيزِي — لَا تُضِعِ الْوَقْتَ — ظَنَنْتُ  
 أَنَّكَ أَصَبْتَ بِسَوْءٍ — لَا يَا سَيِّدِي لَمْ أَصَبْ بِسَوْءٍ — فِي  
 الْأَعَادَةِ إِفَادَةٌ (Proverb) — طَافَ فِي الْأِبِلَادِ تَرْوِجًا لِلنَّفْسِ  
 (Less. 34, 6) — أَمَرُّهُ أَنْ يَخْتَارُوا وَالِيًا عَلَيْهِمُ — الْأِبِلَادُ  
 قَائِمَةٌ عَلَيْنَا — اسْتَصَوَبْنَا رَأْيَكُمْ — صَاحَ الْفَارِسُ وَقَالَ مَنْ  
 أَنْتَ يَا خَائِنُ فَلَمْ يُجِبْهُ — دَامَتِ الْوَأَقَعَةُ نَحْوَ نِصْفِ سَاعَةٍ  
 — أَمَرَ الْوَزِيرُ أَنْ يُطِيعُوا أَمْرَهُ — نَظَرْتُ أَبْنِي تَمِيلُ إِلَيْكَ  
 مَيْلًا حَقِيقِيًّا وَنَظَرْتُ أَنَّهَا تَلِيْقُ أَنْ تَكُونَ زَوْجَةً لَكَ — خَرَجَ  
 الْوَلَدُ لِمُعَاوَنَتِي — اسْتَقِيمُ طَوِيلًا فِي مِصْرَ — لَا أَظُنُّ لِي  
 فَائِدَةٌ بِالْإِقَامَةِ هُنَاكَ — أَفَدَتْنَا إِفَادَةٌ عَظِيمَةٌ — غِبْتُ عَنْ  
 حَبِيبِي نَحْوَ سَنَةٍ — لَمْ يَنَامُوا فِي تِلْكَ اللَّيْلَةِ —

### ✓ Exercise 52.

Rise O girl, and let us sit. — We wish to stay in this city half a year. — A great misfortune has come upon us. — You were afflicted by (بِ) a great misfortune. — O woman, go away and do not return. — What have you said? — We said, this is not fitting. — Do not say this. — Dost thou wish O girl, that I

say to thee the truth? — It was said, the king had died. — He did not die and will live long. — Truly we yearn to see you (to your seeing). — I wished to visit you, but was not able to (that). — Go O my son, in the protection of God. — The merchant, who lives (Part. of أَقَامَ) in Cairo will visit us. — We wish that God may lengthen your life. — He fancied in (the) sleep that he was flying. — We flew from joy. / Eat and drink and rest. — They handed us the coffee and after the handing of the coffee we rested. — He wished to sell these eggs, but he was not able. — You have made us giddy with your speech. — Did you spend the night in Damascus? — No, we did not spend the night in that city. — The government appointed him governor. — Trust in God and fear not. — The coward (fearing) does not attain the reward. — Repeat your question. — I have already repeated it. — He will approve our opinion. — This stuff (قَمَاشٌ) will not last. — (The) obedience (Verbal Noun of "obey") is our duty.

## Twenty-eighth Lesson.

(الدَّرْسُ الثَّامِنُ وَالْعِشْرُونَ)

### C. Defective Verbs.

(فَعْلٌ نَاقِصٌ) ←

1. The Defective verbs, which have و or ي as third radical are conjugated according to the following rules:

A. If the و or ي is vowelless:

1. It is dropped, when nothing is added at the end, as in the Jussive and Imper. e.g.

From دَعَا (= دَعَوَ) "to call": Imperf. Indic. يَدْعُو,  
Juss. يَدْعُ, Imper. ادْعُ.



From رَمَى (= رَمَى) "to throw": Imperf. Indic. يَرْمِي, Juss. يَرْمِ, Imper. اَرْمِ.

From لَقِيَ "to meet": Imperf. Indic. يَلْقَى, Juss. يَلْقِ, Imper. اَلْقِ.

So also in the II. form (and other Derived forms):  
دَعَى forms Imperf. Indic. يَدْعِي, Juss. يَدْعُ, Imper. دَعْ.

The elision takes place even when the Personal Pronoun is added as اَدْعُهُ "call him".

2. If there is an addition at the end:

a) *aw* becomes *au*; *ay* becomes *ai* e.g. 2<sup>nd</sup> Sing. Masc. Perf. I. of دَعَا is دَعَوْتُ; of رَمَى is رَمَيْتَ.

b) *iw* and *iy* become *i*; *uw* becomes *ū*; e.g. 2<sup>nd</sup> Sing. Masc. Perf. I. of رَضِيَ is رَضَيْتَ; of لَقِيَ is لَقِيتَ; of سَرَوَ "to be noble" is سَرَوْتُ.

B. When the و or ي is vowelless:

1. If the second radical is vowelless, the و or ي is retained; e.g. Verbal Noun (of the form تَعْلَلٌ) of غَزَا (= غَزَوُ) "to raid": غَزَوُ; of رَمَى: رَمَى.

2. If the second radical is vowelless, and

a) there is no addition at the end:

α) *awa* and *aya* become *ā*, this *ā* being written with *alif* when it is derived from *awa*, with *yā* when it is derived from *aya*; e.g. 3<sup>rd</sup> Sing. Masc. Perf. I. of دَعَا is دَعَا, of رَمَى is رَمَى.

β) *iwa* becomes *iya*, *iya* remains; e.g. رَضَوُ becomes رَضِيَ; Pass. Perf. I. دُعُو becomes دُعِيَ; لَقِيَ remains unchanged. So in Imperf. Subj. I. يَرْمِي remains unchanged.



γ) *uwa* remains; e.g. سَرَوْ, Imperf. Subj. يَدْعُو, (*uya* does not occur).

δ) *uwu* becomes *ū*; e.g. Imperf. Indic. I. يَدْعُو becomes يَدْعُو, (*uyu* does not occur).

ε) *iyu* becomes *ī*; e.g. Imperf. Indic. I. يَرْمِي becomes يَرْمِي, (*iwu* does not occur).

ζ) *awu* and *ayu* become *ā* (always written with ي); e.g. Imperf. Indic. I. يَرْضُو becomes يَرْضَى; يَرْعَى (from رَعَى "to pasture") becomes يَرْعَى.

The same changes take place in the Derived forms, where however ي always takes the place of و (see below rule 3); e.g. III. دَاعَى becomes دَاعَى; Imperf. Indic. يَدَاعَى becomes يَدَاعَى etc.

b) There is an addition at the end:

α) The و and ي are retained when immediately followed by an alif (in the Dual); e.g.: *awā*, *uwā* - no contraction

3<sup>rd</sup> Dual, Perf. I. لَقِيَا, رَمِيَا, دَعُوا.

3<sup>rd</sup> „ Imperf. يَلْقِيَانِ, يَرْمِيَانِ, يَدْعَوَانِ.

2<sup>nd</sup> „ Imper. ادْعُوا etc.

In these cases however *iwā* becomes *iyā*; e.g. رَضُوا becomes رَضِيَا; Pass. Perf. دُعُوا becomes دُعِيَا.

β) If *ū* or *ī* follows (as in Plur. Masc.; 2<sup>nd</sup> Sing. Fem. Imperf. and Imper.) the following changes take place:

*awū* and *ayū* become *au*, and so *awāna* and *ayāna* become *auna*: e.g. 3<sup>rd</sup> Plur. Masc. Perf. I. دَعُوا becomes دَعُوا; 3<sup>rd</sup> Plur. Masc. Imperf. I. رَضِيُوا becomes رَضُوا and يَلْقَوْنَ becomes يَلْقَوْنَ; يَرْمِيُونَ becomes يَرْمِيُونَ.



Accus. دَاعِيًا; with the Article الدَّاعِي (iya remains).

Dual.

Nom. دَاعِيَانِ; Gen. Accus. دَاعِيَيْنِ.

Plural.

Nom. دَاعُونَ (uwa and iya become a), Gen. Accus.

دَاعِينَ (iwi and iyr become i).

In the Part. Pass. of verbs whose third radical is و, the two wāws are contracted into one written with *tashdīd*; e.g. مَدْعُو becomes مَدْعُو.

In the verbs whose third radical is ي, the و of the form is changed to ي and this is assimilated to the ي of the root; e.g. مَرْمُوي becomes مَرْمِي.

3. The verbs whose third radical is و are treated in the Derived forms as if their third radical were ي;

e.g. from دَعَا: II. دَعَى, III. دَاعَى, IV. أَدْعَى etc. *cp also Pass I*

4. a) The Verbal Noun of the II. form is of the pattern تَفْعَلَةٌ (as in the case of the verbs whose third radical is hamza. See Less. 24, 2, h); e.g. تَسْمِيَةٌ from سَمَى.

b) In the Verbal Noun of the III. form the (yā) is changed into alif; e.g. مُلَاقَةٌ from لَاقَ "to meet".

c) In the Verbal Nouns of the IV., VII., VIII. and X. forms, where the third radical follows an alif, the yā is changed into a hamza (without bearer); e.g.

IV. from أَلْقَى "to throw": أَلْقَاءٌ.

VII. from اِنْقَضَى "to come to an end": اِنْقِصَاءٌ.

VIII. from اِشْتَرَى "to buy": اِشْتِرَاءٌ.

X. from اِسْتَعْفَى "to ask forgiveness, abdicate": اِسْتِعْفَاءٌ.

(IX - see O'Shary p. 213 - in iqtalala form occurs - e.g. اِسْتَعْلَى "to ascend")

d) In the Verbal Noun of the V. and VI. forms *ayun* becomes *in*, *uyu* becomes *i*; e.g. تَلَقَّى becomes التَّلَاقِ and التَّلَاقِ becomes تَلَقَّى; with the Article التَّلَاقِ becomes تَلَقَّى; with the Article التَّلَاقِ becomes تَلَقَّى.

5. In the Participles of the Derived forms *iyun* becomes *in*; *iyu* becomes *i*; *ayun* becomes *an* (written with ي); *ayu* becomes *a* (also written with ي); e.g. مَلَقَّى becomes مَلَقَّى, with the Article المَلَقَّى; Part. Pass II. مَلَقَّى becomes مَلَقَّى, with the Article المَلَقَّى etc.

### Conjugation of the Defective Verbs.

a) Conjugation of the verbs whose third radical is و :

α) Of the form فَعَلَ:

دَعَا "to call".

		Perfect.		Plural	
Singular		Dual			
3. masc.	دَعَا	3. masc.	دَعَوَا	3. masc.	دَعَوْا
3. fem.	دَعَتْ	3. fem.	دَعَتَا	3. fem.	دَعَوْنَ
2. masc.	دَعَوْتَ	2.	دَعَوْتُمَا	2. masc.	دَعَوْهُمْ
2. fem.	دَعَوْتِ			2. fem.	دَعَوْنَهُنَّ
1.	دَعَوْتُ			1.	دَعَوْنَا

### Imperfect.

		Indic.	Subj.	Juss.
Sing.	3. masc.	يَدْعُو	يَدْعُو	يَدْعُ
	3. fem.	تَدْعُو	تَدْعُو	تَدْعُ
	2. masc.	تَدْعُو	تَدْعُو	تَدْعُ
	2. fem.	تَدْعِينَ	تَدْعِي	تَدْعِي
	1.	أَدْعُو	أَدْعُو	أَدْعُ

	Indic.	Subj.	Juss.
Dual 3. masc.	يَدْعَوَانِ	يَدْعَوَا	يَدْعَوَا
„ 3. fem.	تَدْعَوَانِ	تَدْعَوَا	تَدْعَوَا
„ 2.	تَدْعَوَانِ	تَدْعَوَا	تَدْعَوَا
Plur. 3. masc.	يَدْعَوْنَ <sup>(p. 169, 8.)</sup>	يَدْعَوْا	يَدْعَوْا
„ 3. fem.	يَدْعَوْنَ <sup>يَدْعَوْنَ</sup>	يَدْعَوْنَ	يَدْعَوْنَ <sup>يَدْعَوْنَ</sup>
„ 2. masc.	تَدْعَوْنَ	تَدْعَوْا	تَدْعَوْا
„ 2. fem.	تَدْعَوْنَ	تَدْعَوْنَ	تَدْعَوْنَ
„ 1.	نَدْعُو	نَدْعُو	نَدْعُ

Imperative.

Sing. masc.	ادْعُ	Dual ادْعُوا	Plur. masc. ادْعُوا
„ fem.	ادْعِي		„ fem. ادْعُون

Part. Active.

Sing. nom. masc.	دَاعٍ (with Art. الدَّاعِي)	fem. دَاعِيَةٌ
„ accus.	دَاعِيًا ( „ „ الدَّاعِي )	دَاعِيَةً
„ gen.	دَاعٍ ( „ „ الدَّاعِي )	دَاعِيَةٍ

Dual. nom. masc.	دَاعِيَانِ	fem. دَاعِيَتَانِ <sup>p. 169. b-d</sup>
„ gen. accus.	دَاعِيَيْنِ	دَاعِيَتَيْنِ <sup>wa = ya</sup>
Plur. nom.	دَاعُونَ	دَاعِيَاتٍ <sup>p. 170 top</sup>
„ gen. accus.	دَاعِينَ	دَاعِيَاتٍ

Part. Pass. مَدْعُوٌّ.



## Passive Perfect.

b. 3. p. 171	Sing. 3. masc.	دُعِيَ	Dual	دُعِيَا	Plur.	دُعُوا
whose third						
is become in	3. fem.	دُعِيَتْ	"	دُعِيَتَا	"	دُعِينَ
derived forms. "						
p. 175 ضِيّ	2. masc.	دُعِيْتُ	"	دُعِيْتُمَا	"	دُعِيْتُمْ
	2. fem.	دُعِيْتِ			"	دُعِيْتُنَّ
	1.	دُعِيْتُ			"	دُعِيْنَا

		Pass. Imperf. Indic.	Subj.	Juss.
يُرْمَى	Sing. 3. masc.	يُدْعَى P. 169. 5.	يُدْعَى	يُدْعَ
	3. fem.	تُدْعَى	تُدْعَى	تُدْعَ
	2. masc.	تُدْعَى	تُدْعَى	تُدْعَ
	2. fem.	تُدْعَيْنَ	تُدْعَى	تُدْعَى
	1.	أُدْعَى	أُدْعَى	أُدْعَ
	Dual 3. masc.	يُدْعَيَانِ	يُدْعَيَا	يُدْعَيَا
	3. fem.	تُدْعَيَانِ	تُدْعَيَا	تُدْعَيَا
	2.	تُدْعَيَانِ	تُدْعَيَا	تُدْعَيَا
and	Plur. 3. masc.	يُدْعَوْنَ	يُدْعَوُا	يُدْعَوُا
is	3. fem.	يُدْعَيْنَ	يُدْعَيْنَ	يُدْعَيْنَ
	2. masc.	تُدْعَوْنَ	تُدْعَوُا	تُدْعَوُا
	2. fem.	تُدْعَيْنَ	تُدْعَيْنَ	تُدْعَيْنَ
	1.	نُدْعَى	نُدْعَى	نُدْعَ

β) Of the form فَعِلَ:

رَضِيَ "to be pleased".

cp. p. 168 B. 2. a. 1/2

Perfect.

Sing. 3. masc.	رَضِيَ	Dual	رَضِيَا	Plur.	رَضُوا
" 3. fem.	رَضِيَتْ	"	رَضِيَتَا	"	رَضِينَ
" 2. masc.	رَضَيْتَ	"	رَضَيْتُمَا	"	رَضَيْتُمْ
" 2. fem.	رَضَيْتِ			"	رَضَيْتُنَّ
" 1.	رَضِيتُ			"	رَضِينَا

Imperf. Indic.

Subj.

Juss.

Sing. 3. masc.	يَرْضَى	يَرْضَى	يَرْضَ
" 3. fem.	تَرْضَى	تَرْضَى	تَرْضَ
" 2. masc.	تَرْضَى	تَرْضَى	تَرْضَ
" 2. fem.	تَرْضَيْنَ	تَرْضَى	تَرْضَى
" 1.	أَرْضَى	أَرْضَى	أَرْضَ
Dual 3. masc.	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا
" 3. fem.	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا
" 2.	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا
Plur. 3. masc.	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا
" 3. fem.	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ
" 2. masc.	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا
" 2. fem.	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ
" 1.	نَرْضَى	نَرْضَى	نَرْضَ

## Imperative.

Sing. masc.	اَرْضْ	Dual	اَرْضِيَا	Plur. masc.	اَرْضُوا
„ fem.	اَرْضِيْ			„ fem.	اَرْضِيْنَ
Part. Act.	رَاضٍ	(الرَّاضِي)	Part. Pass.	مَرْضِيٌّ	
Pass. Perf.	رَضِيَ	(دَعَى)	Imperf. Indic.	يَرْضَى	(يُدْعَى)

Verbs of the form فَعَلَ (as سَرَوَ “to be noble”) are rare.

b) Conjugation of verbs whose third radical is ي:

α) Of the form فَعَلَ;

رَمَى “to throw”.

## Perfect.

Sing. 3. masc.	رَمَى	Dual	رَمَيَا	Plur.	رَمَوْا
„ 3. fem.	رَمَتْ	„	رَمَتَا <sup>p. 175</sup>	„	رَمَيْنَ
„ 2. masc.	رَمَيْتَ	„	رَمَيْتُمَا	„	رَمَيْتُمْ
„ 2. fem.	رَمَيْتِ			„	رَمَيْتِنَّ
„ 1.	رَمَيْتُ			„	رَمَيْنَا

## Imperf. Indic.

## Subj.

## Juss.

Sing. 3. masc.	يَرْمِي	يَرْمِي	يَرْمِ
„ 3. fem.	تَرْمِي	تَرْمِي	تَرْمِ
„ 2. masc.	تَرْمِي	تَرْمِي	تَرْمِ
„ 2. fem.	تَرْمِينَ	تَرْمِي	تَرْمِي
„ 1.	أَرْمِي	أَرْمِي	أَرْمِ

	Imperf. Indic.	Subj.	Juss.
Dual 3. masc.	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا
„ 3. fem.	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا
„ 2.	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا
Plur. 3. masc.	يَرْمُونَ	يَرْمُوا	يَرْمُوا
„ 3. fem.	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ
„ 2. masc.	تَرْمُونَ	تَرْمُوا	تَرْمُوا
„ 2. fem.	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ
„ 1.	نَرْمِي	نَرْمِي	نَرْمِ

Imperative.

Sing. masc.	أَرْمِ	Dual	أَرْمِيَا	Plur. masc.	أَرْمُوا
„ fem.	أَرْمِي			„ fem.	أَرْمِينَ

Verbal Noun رَمَى

Part. Act.	رَامٍ (الرَّامِي)	Part. Pass.	مَرْمِيٌّ - p. 171. sic 2.
Pass. Perf.	رَمِيَ	Imperf. Indic.	يَرْمِي
	رَمِيَتْ		تَرْمِي

etc. = دَعَى

etc. = يَدْعَى

β) Of the form فَعَلَ:

رَضِيَ “to meet” is conjugated like لَقِيَ

c) Conjugation of the Derived forms of all Defective verbs.

Perf. Imperf. Indic. Imper. Part. Act. Part. Pass.

II. لَقِيَ	يُلَقِي	لَقِ	مُلَقٍ	مُلَقًى (p. 277 sec. 5)
III. لَاقٍ	يُلَاقِي	لَاقٍ	مُلَاقٍ	مُلَاقًى
IV. أَلَقَى	يُلَقِي	أَلَقِ	مُلَقٍ	مُلَقًى
V. نَلَقَى	يَنْلَقِي	نَلَقِ	مُنَلَقٍ	مُنَلَقًى
VI. نَلَّاقٍ	يَنْلَاقِي	نَلَّاقٍ	مُنَلَّاقٍ	مُنَلَّاقًى
VII. اِنْلَقَى	يَنْلَقِي	اِنْلَقِ	مُنَلَقٍ	مُنَلَقًى
VIII. اِنْتَلَقَى	يَنْتَلَقِي	اِنْتَلَقِ	مُنْتَلَقٍ	مُنْتَلَقًى
IX. Wanting.				
X. اِسْتَلَقَى	يَسْتَلَقِي	اِسْتَلَقِ	مُسْتَلَقٍ	مُسْتَلَقًى

I. P. 870 177 Verbal Noun.

II. تَلْقِيَةٌ	V. تَلَقَّ	VIII. اِنْتَقَا
III. لَقَاءٌ and مُلَاقَاةٌ	VI. تَلَّاقٍ	IX. Wanting.
IV. اِلْقَاءٌ	VII. اِنْلَقَا	X. اِسْتَلَقَا

Vocabulary.

بَكَى to weep.

جَرَى to run, flow, happen.

رَجَا to hope for.

نَسِيَ to forget.

عُذْرٌ excuse.

مَشَى { to go, V. to wander  
about.

تَلَا to read.

عَجَلَ (also عَجَلَةٌ) haste.

Participle n.g. مُلَقٍ مُلَقًى

مُلَاقِيَانِ

مُلَقِدُونَ

مُلَقِّينَ

مُلَقِّينَ

مُلَقِّينَ

مُلَقِّينَ



*to give oneself breakfast*

غَدَا V. to breakfast.

زَبَدٌ butter.

مَدَّ { to stretch, V. to  
stretch oneself,  
rest.

تَمَرٌ { dried dates (collec-  
tive).

تَبَغٌ tobacco.

عَشَا V. to take supper.

عُشِبَ (plur. أَعْشَابٌ) herbs. *لا يبين*

مَضَى { to go away, Part.  
Act. past, last.

رَوَى { I. and VIII. to be  
watered (suffici-  
ently). IV = water

مَطَرٌ rain.

زَمَنٌ = زَمَانٌ. time.

دَعَا { to call, to pray for,  
wish (with لِ of  
person, بِ of  
thing) VIII. (see  
Less. 21, 5, b) to  
claim, X. to  
summon.

شَتَاءٌ winter.

بَاعَ (plur. بَاعَةٌ) seller.

بَقِيَ to remain.

حَرَمٌ VIII. to honour.

سَائِرٌ rest, remainder.

فَصْلٌ { (pl. فُصُولٌ) section,  
season. *فصل = seasons*

رَعَى to pasture, feed on.

دَنَا to approach. *دَنَ (person or thing)*

حَيَّا { (literally "to let  
live") to greet.

لَقِيَ { I. and III. to meet,  
IV. to throw, VI.  
and VIII. to meet  
one another.

حَنَا to bend. *חנא camp bend*

شَكَا to complain of (عَنِ).

قَصُرٌ brevity.

عَطا { IV. to give (with  
two accus.), VI. to  
give one another.

كَفَى { to be sufficient for,  
III. to reward.

غَنَمٌ sheep (collective).

جَمَعَ collecting.

بَدَّلَ { substitution, بَدَلًا  
instead of.

قَدَّرَ amount.

حِنْطَةٌ wheat.

تَبَنٌ straw.

مَلَّ wealth.

بَلَا { III. to be anxious  
(about بِ).

كَثُرَ to be much.

شَرَابٌ drink, wine.

هَمَّ { to intend, deter-  
mine (ب).

نَدَا III. to call.

حَاجِرٌ lap. *حاجر*

عَزَى II. to comfort.

قَسَا III. to endure. *قسا لا hard, dry.*

خَلَقَ to create.

وَصَى { II. to recommend,  
charge.

وَصِيَّةٌ { recommendation,  
exhortation, charge.

فَرَارٌ flight. *فرار - refuge, escape.*

نَجَا to escape.

رَفَعَنَ pledge.

قَضَى { to decide, VIII. to  
require, seek. *spend, complete;*

عَفَا to pardon (with عَنْ).

خَفِيَ { to be hidden, con-  
cealed (from عَلَى).

بَنَى to build.

سَقَى to water.

جَوَّ firmament. (*جاء - back*)

صَفَا to be pure, clear.

شَيْطَانٌ Satan.

أَنَّى V. to be slow.

الرَّحْمَنُ { the merciful =  
God.

غَشَى to cover.

غَشَى عَلَيْهِ he fainted.

غَشَى عَلَيْهَا she fainted.

مَشَى walk, gait.

مَنَى V. to wish, desire  
*I determine on a thing*

مَرءٌ man.

دَرَكَ { IV. to overtake,  
reach.

فَتَاةٌ girl. *فتاة = young girl*

رَبَّى II. to train up.

قَضَاءٌ decision.

وَفَى V. (Pass.) to die.

فَضْلٌ goodness.

هَدَى to guide. *مهدى*

صِرَاطٌ path.

مُسْتَقِيمٌ straight.

بُكَاءٌ weeping.

مَرٌّ bitter.

رَضِيَ (و) to be content.  
*رضي = pleased*

سَمَّا II. to name, call.

شَهْرٌ month.

## Exercise 53.

لَمَّاذَا تَبَكَّى يَا وَلَدِي — لَا تَبْكُ — رَجَوْنَا مِنْكُمْ اَلْعُدْرَ —  
 هَلْ تَلَوْتُمْ مَا جَرَى لَنَا — نَتْلُوهُ عَنْ قَرِيبٍ — نَسِيتُ اسْمَ  
 اَلْاِبْنَةِ وَلَكِنْ لَمْ اَنْسَ اسْمَ اَبِيهَا — اِمْسِ بِالْعَجَلِ — تَعَدَّ  
 تَمَدَّ (تَمَدَّدَ for) تَعَشَّ تَمَشَّ (Proverb) — اِنَّ هَذِهِ اَلْاَشْجَارُ  
 وَالْاَعْشَابُ تَرْتَوِي مِنْ مَاءِ اَلْمَطَرِ فِي زَمَنِ اَلشِّتَاءِ وَتَبْقَى عَائِشَةً  
 فِي سَائِرِ اَلْفُصُولِ فَتَرَعَاهَا اَلْجَمَالُ — كَانَ يَجِبُ اَنْ نَلْتَقِيَ بِهِ  
 — اَلرَّاعِي يُعْطِي اَلْفَلَّاحَ غَنَمًا وَيَأْخُذُ بَدَلًا مِنْهَا حِنْطَةً اَوْ  
 تَبْنًا اَوْ يُعْطِي زُبْدَةً وَيَأْخُذُ بَدَلًا مِنْهَا تَمْرًا اَوْ تِبْعًا — مَضَى  
 سَعِيدٌ بَيْنَ اَلْاَحْيَامِ مُدْعِيًا اَنَّهُ اَحَدُ اَلْبَاعَةِ — حَضَرْنَا لِمَلَأَةِ  
 اَلْبَاشَا — اَمَرَ رِجَالَهُ اَنْ يَبْقُوا بِعِيدِينَ وَتَقَدَّمَ اَحْتِرَامًا  
 لِّلْبَاشَا (Less. 34, 6) فَلَمَّا دَنَا مِنْهُ حَيَّاهُ حَانِيًا رَأْسَهُ — شَكَا  
 اَمْلِكُ مِنْ قِصْرِ اَمْدَةٍ وَقَالَ لَا تَكْفِي لْجَمْعِ هَذَا اَلْقَدْرِ مِنْ اَمَالٍ  
 — ثَقُ بِاللَّهِ وَلَا تُبَالِ — يَكْثُرُ تَعَاطَى اَلشَّرَابِ — هَمَّ اَنْ  
 يُنَادِيَهُ مِنْ بَيْنِ (Less. 44, 5) اَلنَّاسِ — ارَادَ سَعِيدٌ اَنْ يُلْقِيَ  
 بِنَفْسِهِ عَلَيْهِ وَنَادَاهُ — نَادَتْ اَلْوَالِدَةُ اَبْنَهَا اِلَى حِجْرِهَا لِتُعْزِيَهُ  
 — كَتَبَ لِي صَاحِبِي مَكْتُوبَ تَعْزِيَةٍ — وَرَدَ عَلَيْهِ كِتَابٌ مِنْ  
 اَلسُّلْطَانِ يُسْتَدْعِيهِ (Less. 31, 4) اِلَيْهِ — كَفَانِي مَا قَاسَيْتُ

قَبْلًا — إِنَّ الرِّجَالَ خُلِقُوا لِمُقَاسَاةِ الْحُرُوبِ — أُوصِيكَ وَصِيَّةً  
 وَاحِدَةً وَأَرْجُو أَنْ لَا تَنْسَاهَا — أَرَادَ الْفِرَارَ وَلَمْ يَنْجُ —  
 سَتَبْقَى أَنْتَ عِنْدَنَا رَهْنًا (as pledge) حَتَّى يَقْضِيَ اللَّهُ بَيْنَنَا  
 — إِنَّهُمَا حَبِيبَانِ يَدْعُو كُلُّ مِنْهُمَا الْآخَرَ أَخًا — يَتَلَقَّاكَ  
 الْأَصْدِقَاءُ بِسَلَامٍ — دَنَوْا مِنَ الْمَدِينَةِ — قَدْ عَفَوْنَا عَنْكَ —  
 عَفَا (Optative: "May God pardon", Less. 30, 6) اللَّهُ عَنَّا  
 وَعَنْكُمْ — لَا يَخْفَى عَلَيْنَا أَنَّ هَذَا الْجَمَاعَ قَدْ بَنَى بِأَمْرِ  
 السُّلْطَانِ — تِلْكَ الْبَسَاتِينُ تُسْقَى مِنْ مَاءِ النَّهْرِ — قَدْ  
 سَارَ سَعِيدٌ يَتَمَشَّى فِي تِلْكَ الْبَسَاتِينِ — كَانَ أَجْوُ صَافِيًا  
 — أَجْوُ صَافٍ — الْعَجَلَةُ مِنَ الشَّيْطَانِ وَالنَّارِ مِنَ الرَّحْمَنِ  
 (Proverb) — هَذَا الْوَلَدُ يُدْعَى مُحَمَّدًا — وَقَعَتِ الْإِبْنَةُ  
 مَغْشِيًا عَلَيْهَا — قَضَوْنَا ذَلِكَ النَّهَارَ بِالْإِنْشِرَاحِ — إِنَّ الْجَوَانَ  
 يَمْشِي بِالْفَارِسِ مَشِيَّةَ الْعُرُوسِ (Less. 34, 7) — لَا تُبَالٍ بِهَوْلَاءِ  
 أَخَائِنِينَ — لَمَّا أَرَدْتُ سُؤَالَ عَنْ ذَلِكَ لَمْ يُجِبْنِي بِشَيْءٍ  
 فَاقْتَصَيْتُ أَثَرَهُ — دَعَتْ لَهُ بِالسَّلَامَةِ — مَا كُلُّ مَا يَتَمَنَّى  
 الْمَرْءُ يَدْرِكُهُ (Proverb) — تَمَنَّيْتُ مَا تُرِيدُ — إِنَّ الْفَتَاةَ مَرْبَاةً  
 أَحْسَنَ تَرْبِيَةٍ — مَا لَا تَقْدِرُ عَلَى قَضَائِهِ فَالْزَمْنُ يَقْضِيهِ

(Proverb) — دُعِيتُ يَوْمًا إِلَى الْأَمِيرِ — بَقِيتُ الْأُمُورَ عَلَى

حَالِهَا — قَدْ تَوَقَّيْتُ الْأَمِيرَ — الْمَرْجُو مِنْ فَضْلِكَ أَنْ تُخَبِّرَنَا

عَنْ حَالِكُمْ — إِيَّادِنَا الصِّرَاطَ الْمُسْتَقِيمَ (Koran, Sura 1.) —

### Exercise 54.

When was this house built? — It was (بُ) built (Part. Pass.) in the time (عَهْدٍ) of the last Sultan. — Why did you weep O girls? — We beg your pardon (we hope from you the excuse). — I have read your letter. — Do not forget what I have said to thee O boy! — I have not forgotten it O my master. — Go slowly (with بِ slowness). // When will the time of our meeting be? — We shall give you what we ought (is necessary for us). — You have not given us our due (right). — Remain with us. — I heard a crier (Part. Act. III. of نَدَا) crying (he cries) in the market with a loud voice. — The girl wept bitterly (a bitter weeping). — We fell fainting. — What you wanted did not happen. — What you have said is sufficient for me. — Whither art thou going? — Wast thou content with what I said to thee? — I met a dog in the street. — What (how) is this called in Arabic? — I went from the house to meet them (to their meeting). — Do not be anxious about this man. — Spare me (make me remain II). — Hast thou watered the horses? — We have already breakfasted and, if God will, we shall shortly take supper. — Truly, the merchants buy and sell in the market. — Buy what is necessary for us. — If God will, we shall meet in the current (flowing) month.

أَيْنَ

لِزَمَ



## Twenty-ninth Lesson.

(الدَّرْسُ التَّاسِعُ وَالْعِشْرُونَ)

### Doubly weak Verb.

1. The most usual of the doubly weak verbs are of the following three classes:

A. Those in which one radical is hamza, while another is a weak letter.

B. Those in which two radicals are weak letters.

C. Those in which all three radicals are hamzas or weak letters.

#### A.

2. Verbs in which one radical is hamza and another a weak letter.

1) Those in which the first radical is hamza, the second و or ي; e.g.: أَبَّ "to return".

Perf.	Imperf. Indic.	Juss.
فَام أَبَّ	يُؤَبُّ (also written يُؤَبُّ)	يُؤَبِّ
أَبَّتْ	تُؤَبُّ	تُؤَبِّ
أَبَّتْ etc.	تُؤَبُّ etc.	تُؤَبِّ etc.

#### Imper.

أَبِّ

أُؤَبِّ

Part. Active أَئَبِّ

Pass. Perf. إِيَّبَ

نُؤَابَ

So too the rarer verbs:

آَف (for آُف) "to injure".

آَل (for آُول) "to come, return".

آَد (for آِيد) "to be strong". II. آَيْدَ "to strengthen".

2) Those in which the first radical is hamza, the third و or ي; e.g.: آَيَّ "to come".

Perf.	Imperf. Indic.	Subj.	Juss.
أَتَى	يَأْتِي	يَأْتِ	يَأْتِ
أَتَتْ	تَأْتِي	تَأْتِ	تَأْتِ
أَتَيْتَ etc.	تَأْتِي etc.	تَأْتِ etc.	تَأْتِ etc.

Imper. { أَيْتِ (from أَيْتِ) also shortened ت  
 { أَيْتِي etc. نُوا يَا  
 نِي

Part. Active آت (with Article آتِي)

Pass. Perf. آتِي Imperf. Indic. يُوْتِي p. 132

Of this verb the IV. form is آتِي "to bring"; Imperf.

Indic. يُوْتِي; Juss. يُوْتِ; Imper. آتِ; Pass. Perf. آوْتِي. *wasignat vol. I. p. 175*

So also آتِي "to refuse"; Imperf. Indic. يَأِي. *(p. 175) to be unmanly*

آدَا "to pay"; II. آدَى (with same meaning); Verbal *from*

Noun تَادِيَة.

3) Those in which the second radical is hamza, the first و or ي; e.g. يَيْسَس "to despair"; Imperf. Indic. يَيْسَس; Imper. يَيْسَس etc.

4) Those in which the second radical is hamza, the third و or ي; e.g. رَأَى "to see". (Note that the hamza is dropped in the Imperf. and Imper. and in the IV. form).

	Perfect.	
Sing. 3. masc.	رَأَى	Dual رَأَيَا
" 3. fem.	رَأَتْ	" رَأَتَا
" 2. masc.	رَأَيْتَ	" رَأَيْتُمَا
" 2. fem.	رَأَيْتِ	" رَأَيْتُنِي
" 1.	رَأَيْتُ	" رَأَيْنَا

	Imperfect Indic.	Subj.	Juss.
Sing. 3. masc.	يَرَى	يَرَى	يَر
„ 3. fem.	تَرَى	تَرَى	تَر
„ 2. masc.	تَرَى	تَرَى	تَر
„ 2. fem.	تَرَيْنَ	تَرِيْ	تَرِيْ
„ 1.	أَرَى	أَرَى	أَر
Dual 3. masc.	يَرَيَانِ	يَرَيَا	يَرَيَا
„ 3. fem.	تَرَيَانِ	تَرَيَا	تَرَيَا
„ 2.	تَرَيَانِ	تَرَيَا	تَرَيَا
Plur. 3. masc.	يَرَوْنَ	يَرَوْا	يَرَوْا
„ 3. fem.	يَرَيْنَ	يَرَيْنَ	يَرَيْنَ
„ 2. masc.	تَرَوْنَ	تَرَوْا	تَرَوْا
„ 2. fem.	تَرَيْنَ	تَرَيْنَ	تَرَيْنَ
„ 1.	تَرَى	تَرَى	تَر

## Imperative.

Sing.	رَ	Dual	رَيَا	Plur.	رَوْا
„	رِيْ			„	رَيْنَ

Verbal Noun رَائِيْ -

Part. Active رَاءِ (with Article الرَّائِيْ)

Part. Pass. مَرُئِيْ

Pass. Perf. رَأَيْتُ

Imperf. Indic. يَرَى

Imperative

رَائِيْ

رَائِيْ

رَائِيْ

رَائِيْ

رَائِيْ

رَائِيْ

رَأَيْتُ

رَأَيْتُ

يَرَوْنَ

أَبْصَحَ "he saw him"; أَبْصَحَتْ "he sees her" etc. (P. 170 Note at end of sec. 1)

III. رَأَى "to dissemble"; Imperf. Indic. يَرَاهُ  
Verbal Noun مَرَاة or مَرَاة = مَرَاة

Imper. اَر; Verbal Noun اَرّ or اَرّ.

بِقَرَاءَتِهِ  
بِتُرَاكِبِهِ

از کتاب  
ادبائین

برنی  
برنیان

e fatha  
belaw  
hange ad  
as a fath  
4 22 p

Juss.

...

تیس

۴ و ۵  
تیسو

etc.

سید یسوعیان

Verbal Noun سَوْد

Part. Active (with Article السَّائِي) سَائِيًا

Imperf. Indic. يَسَاءُ

Imperf. Indic. <sup>يُ</sup>يَسِي; Imper. <sup>اَسِ</sup>اَسِ; Verbal Noun <sup>اِسَاءَة</sup>اِسَاءَة

Part. Act. <sup>2</sup> مسی. = (cp p. 152 B)

3)  $\frac{d}{dx} \left( \frac{1}{x^2} \right)$   
 $\frac{d}{dx} x^{-2}$

So from ضاء (for ضَوًّا) “to shine, be bright”; IV. اضاء  
“to light”.

vici p 78

Conjugation of جاء (جِيًّا) “to come”.

Perf.	Imperf. Indic.	Juss.
جَاءَ	يَجِيءُ (also written جِيءُ)	يَجِيءُ
جَاءَتْ	تَجِيءُ	تَجِيءُ
جِئَتْ etc.	يَجِيئُ etc.	يَجِيئُ etc.
Imper.	جِيئِي	

سبب  
جيئو  
جيئو  
جيئو

Verbal Noun جِيئِي (جِيئِيَّة)

Part. Active جَاءَ (with Article الْجَائِي)

Pass. Perf. جِيءَ (جِيئِيَّة)

So from هاء (for هَيًّا) II. form هَيَّا “to prepare”;

تهيئة Verbal Noun (تَهْيِيَّة) (تَهْيِيَّة)

تهيئة  
تهيئة  
تهيئة

Conjugation of شاء (شَيًّا) “to wish”.

Perf.	Imperf. Indic.	Juss.
شَاءَ (p. 161)	يَشَاءُ (Périer)	يَشَاءُ
شَاءَتْ	تَشَاءُ	تَشَاءُ
شِئَتْ etc.	يَشِئُ etc.	يَشِئُ etc.

Imper. شِئِي

Verbal Noun شِئِي and شِئِيَّة

Pass. Perf. شِئَ (شِئِيَّة) Part. Act. شَاءَ (with Article الشَّائِي).

Pass. Perf. شِئَ

B. شِئِي

شِئِي

3. Verbs in which two radicals are weak letters.

1) Those in which the first and third radicals are weak letters. These follow the rules that govern the conjugation of the Assimilated and the Defective verbs; e.g.



Perf. وَقَى "to guard"; Imperf. Indic. يَقِي; Juss. يَقِ.

Imper. Masc. Sing. ق; Fem. Sing. قِي; Plur. قُوا.

Part. Act. وَاقٍ (with Article الْوَاقِي).

VIII. form اتَّقَى "to fear (God)".

Perf. وَفَى "to be complete, fulfil (a promise)" *pay (Pavlov. p. 90)*

IV. form أَوْفَى "to fulfil a vow"; Imperf. Indic. يُوفِي;

Imper. أَوْفِ; Verbal Noun أَوْفَاءُ.

Perf. وَلى "to be near"; Imperf. Indic. يَلِي; Juss. يَلِ; *not*

Imper. لِ.

2) Those in which the second and third radicals are weak letters. These retain the second radical (see

Less. 27, 4, Note 2); e.g. رَوَى "to narrate". *روى (roasi) شَرَى (Benson)*

Perf.	Imperf. Indic.	Juss.	Imper.
رَوَى	يَرَوِي	يَرِ	أَرِ
رَوَتْ	تَرَوِي	تَرِ	أَرِي
رَوَيْتَ	تَرَوِي	تَرِ	etc.
etc.	etc.	etc.	

Part. Active رَاوٍ (الرَّاوِي) Part. Pass. مَرَوِي  
 Pass. Perf. رَوِيَ Imperf. Indic. يَرَوِي

رَوَى "to be well watered" (of cattle, land, etc.). *رَوَى (roasi) شَرَى (Benson)*

Perf.	Imperf. Indic.	Juss.	Imper.
رَوَى	يَرَوِي	يَرِ	أَرِ
رَوَيْتَ	etc.	etc.	أَرِي
رَوَيْتَ etc.			etc.

In the same way are conjugated سَوَى "to be worth":  
قَوَى "to be strong".

*middle* Conjugation of حَيَى also written حَتَّى (for حَيَوَ)  
*etained* "to live".

Perf.

Imperf. Indic. (see cp 101 *Praier.*)

حَيَّى

يَحْيِي (also written يَحْيَا).

حَيَّيْتُ

(cl)

يَحْيِي

Imperf.

يَحْيِي

حَيَّيْتُ etc.

II. form حَيَّا "to let live, greet"; Verbal Noun

contracted تَحْيِيَّةٌ = تَحْيِيَّةٌ > تَحْيِيَّةٌ > تَحْيِيَّةٌ

X. form اسْتَحْيَا "to spare alive"; in the sense "to  
 be ashamed" generally written with one ي: Perf. اسْتَحْيَى;

Imperf. Indic. يَسْتَحْيِي.

C.

4. Verbs in which all three radicals are weak letters.

The only verb of this class, which is in common

use is أَوَى "to seek refuge"; Imperf. Indic. يَأْوِي; Juss.

يَأْوِي; Imper. أَيِّوْ; Part. Act. أَوٍ (with Article الْأَوِي). II. form

أَوَى "to show hospitality to"; IV. form أَوَى (with same  
 meaning).

### Vocabulary.

مَدْرَسَةٌ school.

حَلَفَ { to swear, X. to  
 make to swear  
 (by بِ). *for oneself or*  
*on oath*

أَتَى { or جَاءَ بِ (literally  
 "to come with"),  
 to bring (with  
 accus. of person).

دِرْهَمٌ

(pl. دَرَاهِمٌ) dirham,

دِرْهَمٌ

pl. money.

بَطَّلَ

hero. أَبْطَالٌ

إِنَّمَا

only.

حَاجَةٌ

(plur. حَاجَاتٌ or

حَوَائِجٌ) need, affair.

أَمْرٌ

أَمْرٌ

مَأْكُلٌ food.	وُجُودٌ existence.
مَشْرَبٌ drink.	نُورٌ (plur. أَنْوَارٌ) light.
أَهْلٌ { (plur. أَهَالٍ) people, inhabitants.	وَلَّى II. to flee.
طُولٌ length.	إِدْبَارٌ flight.
عُمُرٌ life, age.	جَيْشٌ (pl. جُيُوشٌ) army.
وَدَادٌ friendship.	جُمُعَةٌ week.
سَاءَ to injure.	الْأَسْتَانَةُ { (Persian; literally "the threshold" i.e. of happiness) Constantinople.
أَخَّرَ V. to be late.	فِعْلٌ (plur. أَفْعَالٌ) deed.
سَلْمَى { Salma (name of woman).	

## Exercise 55.

إِنِّي آتٍ مِنَ الشَّامِ وَمُنَوَّجَةٌ إِلَى الْقَاهِرَةِ — هَلْ أَتَيْتَ مِنَ  
 اللَّيْلِ — لَا أَتَيْنَا مِنَ الْمَدْرَسَةِ — فِي الشَّهْرِ الْآتِي نَلْتَقِي  
 إِنْ شَاءَ اللَّهُ — اسْتَخْلِفْنِي بِمَا شِئْتَ أَنْيَّ آتِيكَ بِالْدَّرَاهِمِ —  
 جِئْنَا بِالْأَخْبَارِ إِلَى الشَّيْخِ — إِنَّمَا مَنْ يَنْقِي اللَّهَ الْبَطْلُ —  
 يَأْتِي إِلَى السُّوقِ أَهْلُ الْبَلَدَةِ جَاءَتْهُمُ النَّاسُ بِحَاجَتِهِمْ مِنَ  
 الْمَأْكَلِ وَالْمَشْرَبِ وَجَاءَ كَثِيرُونَ مِنَ أَهْلِ الْمَدِينَةِ — لَمْ أَرِ مِثْلَ  
 هَذِهِ الْأَبْنَةِ طَوْلَ عُمَرَى — جَاءَتِ النَّاسُ لِيُرَوْا ذَلِكَ — حَيَّا  
 الشَّيْخَ نَحْيَةً الْوَدَادِ — سَاعِنِي كَثِيرًا أَنْ جِئْتُ مُتَأَخِّرًا —

نَرَى سَلَمَى قَدْ يَبْسَتْ مِنْ وُجُودِ زَوْجِهَا — قَدْ يَسُوهُ  
 الصَّاحِبُ (Proverb) — لَمَّا ضَاءَتْ أَنْوَارُ النَّهَارِ وَوَلَّتْ جِيُوشُ  
 اللَّيْلِ الْإِدْبَارُ أَقْطَفِي خَادِمِي — الشَّمْسُ تُضِيءُ الْأَرْضَ —  
 تَجِيءُ مَتَى شِئْتَ — مَا رَأَيْتُ فِي مَجِيئِي خَيْرًا — رَأَيْتُمْ  
 نَهْيَتَهُ السَّفَرَ — مَا شَاءَ (Less. 47, 8) اللَّهُ كَانَ وَمَا لَمْ يَشَأْ  
 لَمْ يَكُنْ — أَلَمْ يَأْتِكُمْ مَكْتُوبُنَا — رَأَاهُمْ يَأْكُلُونَ وَيَشْرَبُونَ  
 — لَمْ تَرَ مِثْلَ هَذَا الْكِتَابِ — هَلْ لَا تَسْتَحُونَ يَا أَوْلَادَ —  
 أَرْنَا أَيُّهَا الْفَارِسُ أَفْعَالَكَ —

## Exercise 56.

Have you seen us come (we come)? — We did not see you come. — I wished to see him, but he refused to see me. — You have come to us at a most <sup>cp. p. 40. sec. 1. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1410. 1411. 1412. 1413. 1414. 1415. 1416. 1417. 1418. 1419. 1420. 1421. 1422. 1423. 1424. 1425. 1426. 1427. 1428. 1429. 1430. 1431. 1432. 1433. 1434. 1435. 1436. 1437. 1438. 1439. 1440. 1441. 1442. 1443. 1444. 1445. 1446. 1447. 1448. 1449. 1450. 1451. 1452. 1453. 1454. 1455. 1456. 1457. 1458. 1459. 1460. 1461. 1462. 1463. 1464. 1465. 1466. 1467. 1468. 1469. 1470. 1471. 1472. 1473. 1474. 1475. 1476. 1477. 1478. 1479. 1480. 1481. 1482. 1483. 1484. 1485. 1486. 1487. 1488. 1489. 1490. 1491. 1492. 1493. 1494. 1495. 1496. 1497. 1498. 1499. 1500. 1501. 1502. 1503. 1504. 1505. 1506. 1507. 1508. 1509. 1510. 1511. 1512. 1513. 1514. 1515. 1516. 1517. 1518. 1519. 1520. 1521. 1522. 1523. 1524. 1525. 1526. 1527. 1528. 1529. 1530. 1531. 1532. 1533. 1534. 1535. 1536. 1537. 1538. 1539. 1540. 1541. 1542. 1543. 1544. 1545. 1546. 1547. 1548. 1549. 1550. 1551. 1552. 1553. 1554. 1555. 1556. 1557. 1558. 1559. 1560. 1561. 1562. 1563. 1564. 1565. 1566. 1567. 1568. 1569. 1570. 1571. 1572. 1573. 1574. 1575. 1576. 1577. 1578. 1579. 1580. 1581. 1582. 1583. 1584. 1585. 1586. 1587. 1588. 1589. 1590. 1591. 1592. 1593. 1594. 1595. 1596. 1597. 1598. 1599. 1600. 1601. 1602. 1603. 1604. 1605. 1606. 1607. 1608. 1609. 1610. 1611. 1612. 1613. 1614. 1615. 1616. 1617. 1618. 1619. 1620. 1621. 1622. 1623. 1624. 1625. 1626. 1627. 1628. 1629. 1630. 1631. 1632. 1633. 1634. 1635. 1636. 1637. 1638. 1639. 1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1650. 1651. 1652. 1653. 1654. 1655. 1656. 1657. 1658. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1800. 1801. 1802. 1803. 1804. 1805. 1806. 1807. 1808. 1809. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158.</sup>

# Thirtieth Lesson.

(الدرس الثلاثون)

## Quadriliteral Verbs.

(فَعَّلَ رُبَاعِي) ←

1. The Quadriliteral verb is of the form فَعَّلَ e.g.

تَرَجَّمَ "to translate".

Perf.	Imperf. Indic.	Juss.	Imper.	<i>Since the imperfect of this verb is based on a form of which the root has been increased by one letter etc. namely the prefix is and the vowel before the final consonant is Kāṣa. يَقُولُ</i>
تَرَجَّمَ	يَتَرَجَّم	يَتَرَجَّمْ	تَرَجَّمْ	
تَرَجَّمَتْ	تَتَرَجَّم	تَتَرَجَّمْ	تَرَجَّمِي	
تَرَجَّمَتِ	تَتَرَجَّمُ	تَتَرَجَّمُ	etc.	
etc.	etc.	etc.		
Part. Active	مُتَرَجِّمٌ	Part. Pass.	مُتَرَجِّمٌ	
Verbal Noun	تَرْجُومَةٌ			

Pass. Perf. تَرَجِّمَ Imperf. Indic. يَتَرَجِّمُ

## Derived Forms. (see Perier, p. 41)

a) تَفَعَّلَ, e.g. from سَلَطَنَ "to appoint Sultan" تَسَلَّطَنَ "to become Sultan".

Imperf. Indic.	Imper.
يَتَسَلَّطَنُ	تَسَلَّطَنْ
Part. Active	Verbal Noun
مُتَسَلِّطٌ	تَسَلُّطٌ

b) اِفْعَلَّ, e.g. from طَمَّانَ, اِطْمَأَنَّ "to be quiet".

Imperf. Indic.	Imper.
يُطْمِئِنُّ	اِطْمَأِنِّ
Part. Active	Verbal Noun
مُطْمِئِنٌّ	اِطْمِئِنَانٌ



There are numerous onomatopoetic quadriliteral verbs; e.g. زَلَزَلَ “to quake”, تَزَلَزَلَ “to tremble”, وَلَوَّى “to howl (in mourning)”, وَسَّوَسَ “to whisper” etc.

### The Verb كَيْسَ (ك س ي)

2. The Verb كَيْسَ “not to be” occurs in the Perfect only:

Sing. 3. masc.	كَيْسَ	Dual	كَيْسَا	Plur.	كَيْسُوا
„ 3. fem.	كَيْسَتْ	„	كَيْسَتَا	„	كَيْسْنَ
„ 2. masc.	كَيْسْتَ	„	كَيْسُتُمَا	„	كَيْسْتُمْ
„ 2. fem.	كَيْسْتِ	„		„	كَيْسْتُنَّ
„ 1.	كَيْسْتُ	„		„	كَيْسْنَا

For the syntax of this verb see below § 12.

### The Verbs نَعِمَ and بَيْسَ

3. These are known as the Verbs of Praise (مَدَحَ) and Blame (ذَمَّ) and occur in the 3<sup>rd</sup> Masc. and Fem. only: نَعِمْتُ, نَعِمْتَ “to be good”; بَيْسْتُ, بَيْسْتَ “to be bad”.

### The Verb عَسَى

4. The Verb عَسَى followed by the conjunction <sup>٥٤</sup>أَنْ or <sup>٥٤</sup>أَنْ means “it is possible that; it is to be hoped that; perhaps”, e.g.

عَسَى أَنْ يَكُونَ ذَلِكَ “Perhaps (or “it is to hoped”) that will be”.

The other Persons of the Perfect are rare.

### Verbs of Surprise or Wonder.

(فَعَلَ اَلْتَعَجَّبَ)

5. To express Surprise or Wonder two methods are employed:

a) The 3<sup>rd</sup> Sing. Masc. Perf. of the IV. form preceded by مَا “what” and followed by the Accusative; e.g. مَا أَحْسَنَ زَيْدًا “how beautiful is Zaid!” (literally “what has made Zaid beautiful”).

b) The 2<sup>nd</sup> Sing. Masc. Imper. of the IV. form followed by a word with the Preposition بِ; e.g. أَحْسِنْ بِزَيْدٍ “how beautiful is Zaid!” (literally “make beautiful with Zaid”).

### The Optative.

6. The Optative is expressed by the Perfect at the beginning of a sentence; e.g.

رَحِمَهُ اللَّهُ “may God have mercy upon him”.

This Perfect may be preceded by لَا; e.g. لَا شَلَّتْ يَدَاكَ “may thy hands not grow dry!”

Note. In speech and in popular written language the Optative is expressed by a Nominal sentence with the verb in the Imperf. e.g.

اللَّهُ يَرْحَمُكَ (pronounced allāh yarḥamak) “may God have mercy upon thee”.

### The Verb زَالَ Imperf.

7. The Verb زَالَ Imperf. is used with the negative particles مَا, لَا, لَمْ or لَمْ يَزَلْ or لَمْ يَزَلْ with another verb or with an Accus. in the sense “is still” or “continues” e.g. لَمْ يَزَلْ يَزِيدُ (لَمْ يَزَلْ يَزِيدُ) “Zaid did not cease to go i.e. goes still”.

لَمْ يَزَلْ يَزِيدُ (لَمْ يَزَلْ يَزِيدُ) “Zaid did not cease to go i.e. goes still”.

لَمْ يَزَلُوا يُقَاتِلُونَ (مُقَاتِلِينَ) “they still fought”.

لَمْ يَزَلْ حَيًّا “he is still alive”. (accus of condition.)

Also:

لَمْ تَزَلِ الْأُمُورُ عَلَى هَذَا الْحَالِ “matters were still in this condition”.

### The Verb عَادَ (عَوَدَ)

8. The Verb عَادَ, Imperf. يَعُودُ "to return" preceded by a negative and followed by another verb is used to express "not again", e.g. no more *repeat returning*

مَا عَادَ (لَمْ يَعُدْ) يَرْجِعْ "he did not return again".

مَا عُدْنَا (لَمْ نَعُدْ) نَرْجِعْ "we did not return again".

Also in the Imperfect:

لَا تَعُدْ تَفْعَلْ كَذَلِكَ "do not do so again".

لَا أَعُوذُ أَفْعَلَهُ "I will not do it again".

Also with Accus. but without a second verb:

لَمْ يَعُدِ الْمَسِيرُ مُمَكِّنًا "the journey was no more possible".

### The Verb كَادَ (كَادَ)

9. The Verb كَادَ, Imperf. يَكَادُ expresses the English "almost, nearly", e.g.

كَادَ يَفْعَلُهُ (أَنْ يَفْعَلَهُ) "he nearly did it".

أَنَا كَدْتُ أَمُوتُ (أَنْ أَمُوتَ) "I almost died".

### The Verb دَامَ (دَامَ)

10. The Verb دَامَ preceded by the Conjunction مَا "as long as" and followed by a verb in the Imperfect, or an Accusative is used to express "as long as, while", e.g.

مَا دَامَ يَقُومُ | مَا دُمْتُ أَقُومُ | "as long as" "as long as"  
he continues | he continues |  
مَا دَامَ قَائِمًا | مَا دُمْتُ قَائِمًا | "he stands" | "I stand".  
Pub. كان before

### The Verbs قَلَّ and طَالَ

11. The Verb قَلَّ "to be little or rare" is used in

the phrase مَا قَلَّ (also written قَلَّمَا) to express "seldom",  
e.g. مَا جِئْتَنَا (قَلَّمَا) "thou hast seldom come to us".

The verb طَالَ, Imperf. يَطُولُ "to be long" is used

in the phrase طَالَمَا (also generally written طَالَمَا) to express "not for a long time", e.g.

طَالَمَا (طَالَمَا) شَرَّفْتَنَا "thou hast not honoured us for a long time".

### The Verb كَانَ and its Sisters.

12. The verb كَانَ used as a copula takes its predicate (خَبَرٌ) in the Accusative (see Less. 12, 4), e.g.

كَانَ زَيْدٌ تَاجِرًا "Zaid was a merchant".

Certain other verbs known as the Sisters of كَانَ (أَخَوَاتُ كَانَ) have the same construction, e.g.

لَيْسَ "not to be" (see § 2), which may also take a predicate with بِ.

بَقِيَ to remain.

(a) دَامَ to continue, last, (see § 10).

مَا زَالَ not to cease, (see § 7).

(b) صَارَ (يَصِيرُ) Imperf. to become.

أَصْبَحَ to be or do in the morning.

(c) أَمْسَى to be or do in the evening.

(د) بَاتَ (يَبْتَ) to be or do in the night.

e.g.

(or) لَيْسَ سَعِيدٌ وَلَدًا Said is not a boy.

(or) لَيْسَ سَعِيدٌ مُجْتَهِدًا Said is not diligent.

بَقِيتُ سَالِمًا I remained well.

تَعَبَانِيْنُ { نَصِيرُ  
نَصِيحُ  
نَمْسِي  
نَبِيْتُ } we are getting (become) tired.

ap. Wright's op. II. p. 102 +  
Sisters of كَانَ: three classes  
(a) verbs of duration or continuance  
(b) "change or conversion"  
(c) "time"

as in colloquial Arabic  
صار = began to

= to become.

in the sense of  
(in the sense of)

13. The verbs صَارَ "to become", أَخَذَ "to take", and جَعَلَ "to make" used before another verb in the Imperfect mean "to begin to" e.g.

نَسِيرُ أَخَذْنَا or صِرْنَا or جَعَلْنَا we began to travel.

Instead of the Imperfect of the verb the preposition فِي or بِ with the Verbal Noun may be used e.g.

أَخَذْنَا فِي الْمَسِيرِ we began to travel.

### Vocabulary.

<b>IV</b> فَضَّلَ { IV. to make excellent.	<b>IV</b> صَلَحَ IV. to reform.
رَغِيفٌ loaf.	أَرَبٌ aim.
رَدُوْ { IV. to make bad, vile.	وَطَنٌ home. (وطن = settle, dwell, fatherland)
إِذْ since (conj.). (إذ)	وَجِيزٌ small. (be brief, concise, concise (speech) epitomized (b))
نَوْعٌ kind, sort.	غَيْرٌ { other than (followed by gen.). With following adjective = negative.
طَرَقَ = knock, beat طَرِيقٌ way, road	غَيْرٌ قَادِرٌ incapable.
وَلَايَةٌ province. (to follow (camels))	قَادِرٌ عَلَى able to. (cp 6677 finish off, finish, an ex- 6677 finish)
فَاهٌ = fat, sound, healthy	حَصُولٌ attainment (w. عَلَى).
حَدِيثٌ { (pl. أَحَادِيثُ), narrative, story.	طَاقَةٌ power, ability.
هَزِيعٌ { part of the night. (he is a fraction of the night)	طَالِعٌ star (in astrology),
دَوْلَةٌ kingdom.	لَامٌ (و) to blame.
الدَّوْلَةُ الْعَلِيَّةُ { the Turkish empire.	قَطَعَ II. to cut to pieces.
سَعَى { to occupy oneself. (act, run)	<b>IV</b> لَدَّ IV. to please.
نَسِيرٌ	تَمَرَّمَرٌ to murmur.
	تَقَفَّرٌ to withdraw.



أَمَامَ before.

فَازَ { (أ) to attain  
(ب) (with) فَوزٌ. success.  
غَلَبَةً victory.

بِنَاءٍ building.

حَدَّثَ V. to converse.  
تَخَذَتِ ep.

مَشَقَّةٌ misfortune.

خَامَ { (أ) II. to pitch  
a tent. (خَيْمَةً tent)

سِتَارٌ curtain.

حَالِكٌ very black.

مَرْكَبٌ ship.

بِدُونٍ without.

دَفَّةٌ rudder.

ظَاهِرٌ outer, external.

دَوَاءٌ { (أدوية plur.)

medicine.

بَطْنٌ belly.

تَحَبُّبٌ death. = loss of life.

قَضَى he died أَجَدَ p. 207

تَمَدَّمَ to speak angrily.

وَلَوْلَ to wail.

قَضَ VII. to rush.

كُفُوٌ like, able, equal.

مُكَافَأَةٌ reward.

قَامَ III. to resist.

وَحْدٌ { loneliness (with  
suffix = alone).

وَحْدَهُ he alone.

عَانَ { (أ) II., III. and IV.  
to help.

قَمَمَ (pl. قُومٌ) care, anxiety.

صِنْفٌ class, kind.  
نَوْعٌ

أَلْفٌ { thousand (plur. see  
Less. 32, 2).

حِينَ time. (حينَ when)  
مَحِيَانٍ

فَرَجٌ comfort, joy.

طَبِيعَةٌ nature.

بَشَرِيٌّ human. flesh

يَأْسٌ despair. يأس

نَظَرَ VIII. to expect. نظر

نَوَالٍ attainment. reach

رَغِبَ to wish. رغب

سِوَى except.

قَبْرٌ grave.

قَطَعَ طَرَقًا { to commit highway robbery. cat. the roads.

لَعَنَ to curse.

صَدْرٌ (pl. صُدُورٌ) breast.  
cotton and linen cloth.

قُمَاشٌ (pl. أَقْمِشَةٌ) goods.

ذَكَرَ { to mention, remem-  
ber. (ذكر merchant.)

فَضْلٌ goodness, nobility. مَعْسَكٌ camp.

كُؤُوسٌ cup. (دوا)

دَفَعَ III. to defend.

لَيْلَتُهُ سَعِيدَةٌ

(I pay (Syria))

### Exercise 57.

نَهَارًا سَعِيدًا: good day

مَسَاكُ (اللَّهُ) بَخِيرٌ — أَصْبَحَكُمْ (اللَّهُ) بَخِيرٌ — نَعَمْ هَؤُلَاءِ الْوَلَدُ

massak bikhairi

مَا أَفْضَلَهُمْ — بِئْسَ هَذَا الرَّغِيفُ مَا أَرَادَهُ — لَمْ يَعُدِ الْمَسِيرُ

مُكِنَّا إِذِ الْجَمَالُ لَيْسَتْ مِنْ نَوْعِ الْجَمَالِ السَّرِيعَةِ — الْعَرَبُ

لَيْسُوا سُودًا — لَمْ نَعُدْ نَرْجِعْ — كِدْنَا نَطِيرُ مِنَ الْفَرَحِ —

سَيِّدُهُ كَانَ لَا يَزَالُ مُطَرِّقًا — عَادَتِ الْوَلَايَةُ إِلَيْهِ بَعْدَ أَنْ كَادَتْ

تَخْرُجُ مِنْ يَدِهِ — أَلَسْتُ ابْنَ الْأَمِيرِ — إِنِّي لَا أَبَالِي بِالْتَهْدِيدِ

مَا دُمْتُ بَرِيئًا — مُنْذُ نَزَوْنَا فِي مِصْرَ لَمْ أَعُدْ أَشَاهِدَكَ —

مَا زَالُوا فِي هَذِهِ الْأَحَادِيثِ حَتَّى انْقَضَى هَزِيعَانِ مِنَ اللَّيْلِ —

إِنَّ الدَّوْلَةَ الْعَلِيَّةَ لَا تَزَالُ تَسْعَى فِي إِصْلَاحَاتِ الْأَحْوَالِ — قَدْ

تَرَكْتُ تِلْكَ الْبِلَادَ إِذْ لَيْسَ لِي فِيهَا أَرْبٌ وَلَيْسَتْ لِي وَطَنِي — هَذِهِ

أَمْدَةٌ لَيْسَتْ بِوَجِيزَةٍ — أَخَافُ أَنْ أُمْسِيَ غَيْرَ قَادِرٍ عَلَى الْحُصُولِ

عَلَى مَطْلُوبِي — لَمْ يَعُدْ لِلْجَمَلِ طَاقَةٌ أَنْ يُجِدَّ الْمَسِيرَ —

لَا تَزَالُ سَائِرِينَ — مَنْ عَسَى أَنْ يَكُونَ ذَلِكَ الرَّجُلُ — عَسَى

أَنْ يَكُونَ طَالِعَكَ سَعِيدًا — أَخَذْتُ الْيَوْمَ نَفْسِي — أَخَذْنَا

فِي تَقْطِيعِ مَا بَقِيَ لَنَا مِنَ اللَّحْمِ وَقُلْنَا مَا أَلَدَّ هَذَا الطَّعَامَ —

يَا قَتَاةُ كُونِي مُطْمَئِنَّةً — لَيْسَ أَطْمَئِنَّةُنَا كَامِلًا — أَخَذْنَا فِي  
 الْإِسْتِعْدَادِ لِلذَّهَابِ — هَلِ الْأَعْدَاءُ لَا يَزَالُونَ بَعِيدِينَ عَنَّا —  
 صَارَ النُّورُ فِي أَعْيُنِهِمْ ظُلَامًا <sup>darkness</sup> وَأَخَذُوا يَتَمَرَّمُونَ ثُمَّ تَقَهَّقُوا  
 مِنْ أَمَامِنَا — كِدْنَا نَفُوزُ بِالْغَلْبَةِ عَلَى الْأَعْدَاءِ وَالْأَعْدَاءُ كَادُوا  
 يُوَلُّونَ الْإِدْبَارَ <sup>flight</sup> — أَخَذْنَا فِي بِنَاءِ الْخِيَمَةِ فَصِرْنَا نَتَحَدَّثُ —  
 كِدْتُ أَنْسَى مَشَقَّاتِي — خِيَمَ اللَّيْلُ بِسِتَارِهِ الْخَالِكِ فَاصْبَحْنَا  
 كَمُرَكَّبٍ بِدُونِ دَفَّةٍ — قَالَ الْأَمِيرُ أَبْقِ عِنْدَنَا طَبِيبًا مُكْرَمًا —  
 رَأَى فَرَحِي لَيْسَ إِلَّا فَرَحًا ظَاهِرًا — لَمْ أَزَلْ أَصْنَعُ الْأَدْوِيَةَ  
 عَلَى بَطْنِهِ حَتَّى قَضَى نَحْبَهُ — قَدْ نَمَدَمَتِ الْفَوَارِسُ  
 وَلَعِبَتِ السُّيُوفُ وَوَلَوْتَ النِّسَاءُ فَانْقَضَ <sup>ruled</sup> عَلَى فَارِسٍ مِنْ  
 الْأَعْدَاءِ وَرَفَعَ رُحْمَهُ لِيَطْعَنَنِي بِهِ ظَانًّا بِأَنِّي لَسْتُ كُفُؤًا مُقَاوَمَتِهِ <sup>warrior</sup>  
 فَامْسَيْتُ وَحْدِي بِدُونِ مُعِينٍ وَلَا مُسَاعِدٍ — إِنَّ الْجُوعَ  
 وَالْتَعَبَ كَانَا قَدْ كَادَا يَهْلِكَانِيهِمْ — لَيْسَ الْهُمُومُ عَلَى صِنْفَا  
 وَاحِدٍ عِنْدِي بِحَمْدِ اللَّهِ مِنْهُ الْوَفْ — مِنْ ذَلِكَ الْحِينِ لَمْ يَعُدْ  
 يَرْجِعُ إِلَيْنَا وَلَمْ نَعُدْ نَسْمَعْ عَنْهُ شَيْئًا — عَسَى اللَّهُ أَنْ يَفْتَحَ  
 لِي بَابَ الْفَرَجِ — إِنَّ الطَّبِيعَةَ الْبَشَرِيَّةَ لَا تَبْلُغُ يَأْسًا تَمًّا وَلَا  
 تَرَاهُ تَنْتَظِرُ نَوَالَ الْمَرْغُوبِ — لَيْسَ لِي حَبِيبٌ سِوَى الْقَبْرِ —

أَظْلَمَتِ الدُّنْيَا فِي وَجْهِهِ وَكَدَتْ يُغْشَى عَلَى — لَيْسَ مَنْ يَقْطَعُ طُرُقًا بَطْلًا —

## Exercise 58.

The Emir died (Pass. V. of (وَفَى), may God have mercy on him! — May God prolong your days! —

May God reward you for (عَنْ) us! The woman began to prepare the food. — God curse his father! — They almost died from fear (Adv. Accus.). — Satan whispers in the breasts of men. — O pupil, translate these words! — I have already translated them. — O boy, be quiet! — O boys, be quiet! — Good is this girl, how beautiful she is! — Bad are these goods, how vile they are! — Good morning (May God do to thee in the morning good), my master. — We still

remember your kindness. — You are not (لَيْسَ) heros. — As long as we live, we shall remember your kindness. — Thanks to God we are still well (sound). — O boys, do not do this again! — We will not do it again. — I have not seen you for a long time. — We had almost

drunk (جَرَعَ V.) the cup of death (مُنُون). They continued travelling until they arrived at the camp of the enemies. — We became (أَمْسَى) incapable of defending. — So long as we remained in this city, we continually saw wonders.

## Thirty-first Lesson.

(الْدَّرْسُ الْاِحَادِي وَالْثَلَاثُونَ)

## Relative Sentences.

1. The Relative Pronoun (الْاِسْمُ الْمَوْصُولُ) is:

Sing. Masc. الَّذِي, Fem. الَّتِي (in all cases), "who, which".

i.e. lala became 'alla (dhi)

& O'learys. Comp. Gram. p. 153

Dual Nom. Masc.	الَّذَانِ	Fem.	الَّتَانِ	<i>(dual form)</i>
Gen. Accus. Masc.	الَّذَيْنِ	„	الَّتَيْنِ	<i>in dual - 2</i>
Plural Masc.	الَّذِينَ	„	الَّتَاتِ or التَّوَاتِ	<i>in fem. plur.</i>

(in all cases).

Note. The pronoun الَّذِي is compounded of the Article ال (therefore the hamza is a hamzat alwasl), the particle ل and the Demonstrative ذَا, نِي (see Less. 9, 1).

Notice that the common forms of the Sing. Masc. and Fem. and the Plur. Masc. are written with one lām, the other forms with two. (*i.e. Dual and Fem. plur.*)

2. Other Pronouns used in Relative sentences are مَنْ “he who”, مَا “that which, what”, more rarely أَي <sup>مَنْ</sup> Fem. أَيَّة (with following Gen.) “he who” and its compounds أَيُّمَنْ “whosoever” and أَيُّمَا “whatsoever”.

The words مَنْ and مَا are always treated as nouns, الَّذِي usually as an adjective but sometimes as a noun, when it has the same meaning as مَنْ “he who” and مَا “what”.

3. The Relative Pronoun is called <sup>الاسم الموصول</sup> and the following Relative Sentence (الصلة). This sentence is treated in Arabic as quite independent and as coordinate with the main sentence; e.g.

الرَّجُلُ الَّذِي جَاءَ the man, who came (literally:

The man — who — he came).

الرَّجُلُ الَّذِي رَأَيْتَهُ the man, whom I saw (literally:

The man — who — I saw him).



الَّذِي كَتَبْتُ لَهُ كِتَابًا the man to whom I wrote a letter (literally: The man — who — I wrote a letter to him).

الَّذِي رَأَيْتُ ابْنَهُ the man, whose son I saw (literally: The man — who — I saw his son).

The Relative Pronoun must always be caught up again in the Relative sentence by a Pronoun (called *عَائِدٌ* or *رَاجِعٌ*) either implied in the verb (as in the first sentence above) or manifest (as in the other sentences).

Note. After *مَنْ* and *مَا* the *عَائِدٌ* is often omitted; e.g. *مَا رَأَيْتُ* for *مَا رَأَيْتُهُ* “that, which I have seen”.

4. If the noun to which the Relative sentence is attached is indefinite, the Relative pronoun is omitted.

Such a sentence is called a *صَفَةٌ*; e.g. *رَجُلًا* *attributive*

*لَقِيتُ رَجُلًا خَرَجَ مِنْ بَيْتِهِ* I met a man, who had gone out from his house.

*دِمَشْقُ الْمَدِينَةِ فِيهَا عَجَائِبُ كَثِيرَةٌ* Damascus is a city, in which are many marvels.

5. Certain constructions of the Participle Passive are to be explained as shortened Relative sentences; e.g.

*الشُّهُودُ الْمَذْكُورَةُ أَسْمَاءُ* the witnesses, whose names are mentioned below.

The Article here may be regarded as a shortened Relative pronoun, the following clause as a whole depending on it; e.g. “The witnesses, who (mentioned are their names)”. The following phrases of a similar nature are much used:

*الْمَوْمَأُ إِلَيْهِ* or *الْمُشَارُ إِلَيْهِ* the above-mentioned.

lit. *Pass. Participle* the above indicated to indicate, point out.

الرَّجُلُ الْمَشَارُ إِلَيْهِ } the man above-mentioned.  
الرَّجُلُ الْمَوْمَأُ إِلَيْهِ

الْأَمْرَأَةُ الْمَشَارُ (الْمَوْمَأُ) إِلَيْهَا the woman above-mentioned.

الرِّجَالُ الْمَشَارُ (الْمَوْمَأُ) إِلَيْهِم the men above-mentioned.

Vocabulary.

جَبَلُ الشَّيْخِ Mt. Hermon.

دِمَشْقُ الشَّامِ Damascus.

(Elative of عَلَ)

أَعْلَى highest, summit.

نَكَرَ IV. to deny.

شَمِلَ { to embrace, surround. *to envelope,*

قَرِيبُ { (pl. أَقْرَبَاءُ or أَقْرَبُ) relative.

جَوَابُ { (pl. أَجَوِبَةٌ) answer.

بَارِدٌ cold.

عَدَدٌ { III. to be like, correspond.

رَخِيمٌ tender.

كَأَنَّ as, as if.

بَلِيَّةٌ (بَلَايَا) } misfortune.  
دَاهِيَةٌ (دَوَاهٍ)

سَمِعَ I. and VIII. to hear.

لَحْنٌ (pl. أَلْحَانٌ) melody.

فَتَّ II. to cut in pieces

كَبِدٌ { (plur. أَكْبَادٌ) liver, (used metaphorically = heart).

لَانَ (ي) II. to soften.

جَلْمُونٌ hard rock. *adj = hard, bare*

رَقَّ (ي) to be tender, soft.

جَبَّارٌ giant.

عَنِيدٌ obstinate.

يَقِنُ { to be certain, V. to be convinced of.

هُنَالِكَ there.

حَطَمَ (ي) to break. *to be broken*

عَزَمَ to determine (on).

نَقَدَ IV. to deliver.

مَظْلُومٌ oppressed.

صَرَخَ IV. to seize (with ب). cry.

سَقَطَ to fall. (upset - <sup>undisturbed</sup>) قَلَقَ IV. to disturb.  
*sink down*

نَقَاب veil. وَحْشٌ (pl. وحوش) wild beast.

صَبِيح fresh. ضَارٍ tearing, carnivorous.

زَانَ II. to adorn. أَثْنَاءُ { (pl. of ثَنَى "fold")

وَرْدِي rosy. meantime. *i.e. in the hands or fold*

بَهِي beautiful, shining. قَبِلَ { IV. to advance

ذَابِل languid. (عَلَى).

مَطَرَ IV. to rain (trans.). زَانَ provisions. (زُلْ)

لَوْلُو pearl (collective). جَلَدٌ = (pl. جَلَان) partridge.

حَرَقَ inflaming. كَمِيَّة quantity.

خَرَقَ piercing, splitting. غَابَ { (ي) to be absent,

جَلِيل exalted. جَلَّ be great, in rank, distant. *hidden*

غَنَاءُ song. صَنَعَ VIII. to prepare. *make (or) prepare*

شَقِيَّ (pl. أَشْقِيَاء) wretched. عَشَاءُ supper. *breakfast*

شَدِيد (pl. أَشْدَاء) strong. أَوَّلَ أَمْسٍ the day before

بَاسِل brave. yesterday.

مَفَر refuge, escape. كَفَّاح struggle.

لَذِيذ delightful, agreeable. مَعْرَكَة battle. *arrange*

طَلَقَ IV. to free. (p. 134) سَكَّر to be intoxicated. *battle - fight*

أَطْلَقَ الرِّصَاصَ to shoot. جَرِيَان flowing.

مَيِّتَة death. دَم blood.

صَرَخَ to cry. بَسَالَة courage.

- حَمَلَ { to carry, induce  
to (على).
- فَكَرَ { V. and VIII. to  
consider (with في). think
- طَرِيقَةٌ method.
- وَاسِطَةٌ means.
- سُرْعَةٌ swiftness.
- حُلُولٌ <sup>SS 17 to pierce</sup> entrance, approach.
- أَجَلَ death. <sup>تَوَتَّ</sup> <sup>نَحَبٌ (p. 177)</sup>
- رَقْعَةٌ letter, note.
- غَيْبٌ hidden, absent. <sup>غَابَ</sup>
- عَدَدٌ number.
- كَبَدَ V. to endure.
- كَالَ (ي) to measure. <sup>كَوَّ</sup> <sup>to contain</sup>
- مَدَّةٌ, كَمِيَّةٌ مَقْدَارٌ { measure. <sup>(كَوَّ) to contain</sup>
- كَيْلٌ {
- عَائِلَةٌ family. <sup>لِيْ هَاكَذَا لِيْ هَاكَذَا</sup> <sup>to provide for, feed, etc.</sup>
- زَهْرٌ <sup>فَوْرَةٌ = a flower</sup> flowers (coll.). <sup>N.B.</sup>
- بَسَمَ V. to smile.
- رِسَالَةٌ { (pl. رَسَائِلُ) mes-  
sage.
- جَبَلُ لُبْنَانَ Mt. Lebanon.
- الْبَحْرُ الْمُتَوَسِّطُ Mediterranean.
- مَتَعَ V. to enjoy (ب) <sup>لِيْ هَاكَذَا لِيْ هَاكَذَا</sup> <sup>for a long time</sup>
- أَسِيرٌ (pl. أَسْرَاءُ) prisoner. <sup>فَوْرَةٌ</sup> <sup>long.</sup>
- عَظَمٌ bones. <sup>عِظَامٌ</sup> <sup>pl.</sup>
- فَمٌ mouth. <sup>فَمٌ</sup>
- مُشِيرٌ marshal. <sup>مُشِيرٌ</sup> <sup>to point out</sup> <sup>مُشِيرٌ</sup> <sup>director</sup>
- أَخِيرٌ last.

Exercise 59.

إِنَّ جَبَلَ الشَّيْخِ جَبَلٌ عَلِيٌّ تَرَى دِمَشْقَ الشَّامِ مِنْ أَعْلَاهُ —  
لَا أَقْدِرُ أَنْ أَنْكَرَ الْمُوَانِسَةَ وَاللُّطْفَ اللَّذِينَ شَمِلَنِي بِهِمَا أَحَبَابُ  
صَدِيقِي وَأَقَارِبِي (Less. 7, 4) — فَرَأَيْتُهُ مِنَ الْوَاجِبِ أَنْ  
أَجِيبَهُمْ بِأَجْوَبَةٍ بَارِدَةٍ تُعَادِلُ سُؤَالَاتِهِمْ — إِنِّي سَمِعْتُ صَوْتًا  
رَخِيْمًا كَأَنَّهُ صَوْتُ مَنْ خَانَهُ الدَّهْرُ وَرَمَاهُ فِي بَلِيَّةٍ أَوْ دَاهِيَةٍ

علم

وَصِرْتُ أَسْتَمِعُ نِدَاكَ الْأَلْحَانَ الْمُحْزِنَةَ الَّتِي تَفْتَتِي الْأَكْبَادَ وَتَلِينُ  
 الْجُلُودَ وَيَبْرِقُ لَهَا كُلُّ جَبَّارٍ عَنِيدٍ فَتَبَيَّنْتُ أَنَّهُ يُوجَدُ هُنَالِكَ  
 شَخْصٌ أَوْصَلَتْهُ الْبَلَايَا إِلَى هَذَا الْمَكَانِ وَحَطَمَتْهُ أَيْدِي الزَّمَانِ  
 فَعَزَمْتُ عَلَى أَنْفَعِي هَذَا الْمَظْلُومِ مِنَ الدَّاهِيَةِ الَّتِي أَلَمَتْ بِهِ  
 فَوَجَدْتُ فِتْنَةً وَأَفْرَةً الْجَمَالِ وَإِنْ سَقَطَ نِقَابُهَا ظَهَرَ مِنْ تَحْتِهِ وَجْهٌ  
 صَبِيحٌ زِينَةُ اللَّهِ بِلَوْنٍ وَرَدِيٍّ بَهِيٍّ وَكَانَتْ عَيْنَاهَا الدَّابِلَتَانِ  
 تَمْطِرَانِ لَوْلَا جَعَلَهُ اللَّهُ لِحَرْقِ الْأَكْبَادِ وَخَرَقِ الْفَوَادِ فَقُلْتُ لَهَا مَنْ  
 أَنْتِ بِكِ آيَتِيهَا السَّيِّدَةُ الْجَلِيلَةُ إِلَى هَذَا الْمَكَانِ الَّذِي لَا يَسْكُنُهُ  
 إِنْسَانٌ فَقَالَتْ لَا تَسْأَلْ آيَهَا الشَّابُّ اللَّطِيفُ عَنْ أَمْرِي فَإِنِّي  
 أَسْمَعُ عَنْ بَعْدِ صَوْتِ غِنَاءِ أَوْلِيَّكَ الْأَشْقِيَاءِ الَّذِينَ أَتَوْا بِي إِلَى  
 هَذَا الْمَكَانِ فَقُلْتُ لَهَا كَمْ قَدْ وَصَلَ مِنْ هَذَا مِنَ الْأَشِدَّاءِ  
 الْبَاسِلِينَ الَّذِينَ لَا مَقَرَّ لَنَا مِنْ أَيْدِيهِمْ — الشَّخْصُ الَّذِي  
 قَدِمَ الْآنَ هُوَ خَادِمِي فَوَصَلَ إِلَى الْمَكَانِ الَّذِي كُنَّا جَالِسِينَ  
 فِيهِ — كَانَ لَدَيْنَا أَلَدٌ طَعَامُ تَنَاوَلْنَاهُ فِي مُدَّةِ حَيَاتِنَا —  
 أَطْلَقْتُ الرِّمَاصَ عَلَى أَوْلِيَّكَ الْأَشْقِيَاءِ الَّذِينَ يَسْتَحِقُّونَ شَرًّا —  
 مَبِيتَةً فَصَرَخَ كَبِيرٌ صَرْخَةً تَقْلُقُ الْوُحُوشَ الصَّارِيَةَ — فِي  
 تِلْكَ الْأَثْنَاءِ أَقْبَلَ حَسَنٌ وَمَعَهُ مِنَ الرِّادِ مَا يَكْفِينَا

27. p. 59  
 27. p. 59  
 27. p. 59



(Less. 44, 2 B 8) عَشْرَةَ أَيَّامٍ فَسِرْنَا فِي طَلَبِ صَيْدِ الْجِلَانِ

الَّتِي يُوجَدُ مِنْهَا كَمِيَّةٌ وَافِرَةٌ فِي ذَلِكَ الْجَبَلِ فَلَمْ نَغِبْ أَكْثَرَ

مِنْ سَاعَةٍ حَتَّى أَصْطَدْنَا جِلَانًا كَثِيرَةً فَرَجَعْنَا بِهَا وَأَصْطَنَعْنَا

لَنَا مِنْهَا عَشَاءً تَنَاوَلْنَاهُ بِسُرُورٍ لَا مَزِيدَ عَلَيْهِ — إِنِّي طَيِّبٌ

أَجُولُ فِي الْبِلَادِ وَقَدْ وَصَلْتُ أَوَّلَ أَمْسٍ بَعْدَ نِصْفِ اللَّيْلِ إِلَى

الْقَبِيلَةِ الَّتِي وَقَعَ الْفَلَاحُ بَيْنَكُمْ وَبَيْنَهَا وَلَا يَخْفَى عَلَيْكَ أَيُّهَا

الْأَمِيرُ أَنَّ لِي أُخْتًا فَقَدْتُ فِي الْمَعْرَكَةِ الْمُشَارَ إِلَيْهَا — كُنْتُ

كَمَنْ أَسْكُرُهُ مَنَظَرُ جَرَيَانِ الدِّمِ — قَالَ الْأَمِيرُ إِنَّ مَا رَأَيْتَهُ

مِنْكَ مِنَ الشَّجَاعَةِ وَالْبَسَالَةِ (Less. 44, 2 B 8) الَّتَيْنِ

أَظْهَرْتَهُمَا فِي الْمَعْرَكَةِ الْآخِرَةِ حَمَلَنِي عَلَى ذَلِكَ — أَخَذْتُ

أَتَفَكَّرُ فِي إِيجَادِ طَرِيقَةٍ تُكِنِّي مِنَ الرَّجُوعِ إِلَى وَطَنِي الَّذِي

أَعْلَمُ مِقْدَارَ بُعْدِهِ عَنْ ذَلِكَ الْمَكَانِ — إِنَّ الَّذِي

كُنْتُ أَوْمِلُ أَنَّهُ يُخْلِصُنِي مِنَ الْهَلَاكِ كَانَ وَاسِطَةً لِسُرْعَةِ حُلُولِ

أَجَلِي — وَرَدَّتْنِي رُقْعَةٌ مَكْتُوبٌ فِيهَا مَا يَأْتِي — مَا مَضَى ذَلِكَ

وَالْمَوْمِلُ غَيْبٌ وَلَكَ السَّاعَةُ الَّتِي أَنْتَ فِيهَا — لَيْسَ ذَلِكَ شَيْئًا

يَذْكُرُ — صَدَفْنَا عِدَّةَ أَيَّامٍ أَنْسَتْنَا كُلَّمَا (all that) تَكَبَّدْنَاهُ —

إِنَّ بِالْكَيْدِ الَّذِي تَكِيلُونَ بِهِ يُكَدُّ لَكُمْ —

## Exercise 60.

Those men, who are in the market, buy and sell. — Those women, whom we have seen in the street, are of our family. — This is the boy to whom we have given the money. — He, whose tongue is long, his intelligence is small. — The girl, in whose hand

(was) a flower, smiled. — I saw girls (بَنَاتٌ), in whose hands were flowers. — All letters, which come to us, must be addressed to (it is necessary that they be in the name of) the director of our journal. — This young man, whose father we know, is clever. — Mt. Lebanon, from the summit of which you see the Mediterranean, is a very high mountain. — After the enquiry concerning thy welfare (conditions) and the information concerning thee (thy informing) (as to) which I hope that thou art better than could be wished (thou art in excess of what is wished), I inform thee that thy friendly letter has reached me and I rejoice over (في) thy health

and thy well-being (soundness), which <sup>perfect</sup> mayest thou continually enjoy. — I saw soldiers, with whom (were) prisoners. — I inform you that I am still in the condition, which you know. — A dog met a dog, in whose mouth was a bone. — The above-mentioned Marshal is very renowned. — The above-mentioned persons are the owners of this house.

## Thirty-second Lesson.

(الدَّرْسُ الثَّانِي وَالثَّلَاثُونَ)

## The Numerals.

(إِسْمُ الْعَدَدِ)

## A. The Cardinal Numbers.

1. The Cardinal Numbers are as follows:

a) From 1—10: .

Smiths Hist of Missions

			Arabic Signs.
1. masc.	وَاحِدٌ أَحَدٌ	fem. وَاحِدَةٌ أَحَدَى	١
2. "	اِثْنَانِ	اِثْنَتَانِ	٢
3. "	ثَلَاثَةٌ (also ثَلَاثَة written)	ثَلَاثٌ (also ثَلَاثَة written)	٣
4. "	أَرْبَعَةٌ	أَرْبَعٌ	٤
5. "	خَمْسَةٌ	خَمْسٌ	٥
6. "	سِتَّةٌ	سِتٌّ	٦
7. "	سَبْعَةٌ	سَبْعٌ	٧
8. "	ثَمَانِيَةٌ (also ثَمَانِيَة written)	ثَمَانٍ (also ثَمَانِيَة written)	٨
9. "	تِسْعَةٌ	تِسْعٌ	٩
10. "	عَشْرَةٌ	عَشْرٌ	١٠

b) From 11—19.

11. masc.	أَحَدٌ عَشْرٌ	fem. اِحْدَى عَشْرَةً (indeclinable)	
12. "	N. اِثْنَا عَشْرٌ G.A. اِثْنَيْ عَشَرَ	اِثْنَتَا عَشْرَةَ	١٢
13. "	ثَلَاثَةٌ عَشْرٌ	ثَلَاثَ عَشْرَةَ	١٣
14. "	أَرْبَعَةٌ عَشْرٌ	أَرْبَعَ عَشْرَةَ	١٤
15. "	خَمْسَةٌ عَشْرٌ	خَمْسَ عَشْرَةَ	١٥
16. "	سِتَّةٌ عَشْرٌ	سِتَّ عَشْرَةَ	١٦

17. masc.	سَبْعَةَ عَشَرَ	fem.	سَبْعَ عَشْرَةَ	١٧
18. „	ثَمَانِيَةَ عَشَرَ	„	ثَمَانِي عَشْرَةَ	١٨
19. „	تِسْعَةَ عَشَرَ	„	تِسْعَ عَشْرَةَ	١٩

## c) From 20—100.

20.	عِشْرُونَ	masc. and fem.	عِشْرِينَ	٢٠
21. masc.	أَحَدٌ وَعِشْرُونَ	fem.	إِحْدَى وَعِشْرُونَ	٢١
22. „	اِثْنَانِ وَعِشْرُونَ	„	اِثْنَتَانِ وَعِشْرُونَ	٢٢

etc.

30.	ثَلَاثُونَ	masc. and fem.	ثَلَاثِينَ	٣٠
40.	أَرْبَعُونَ	„ „ „		٤٠
50.	خَمْسُونَ	„ „ „		٥٠
60.	سِتُونَ	„ „ „		٦٠
70.	سَبْعُونَ	„ „ „		٧٠
80.	ثَمَانُونَ	„ „ „		٨٠
90.	تِسْعُونَ	„ „ „		٩٠

100.	مِئَةٌ	(also frequently written مِائَةٌ, but the alif is not pronounced).	١٠٠
------	--------	--	-----

## d) From 200 upwards.

200.	مِائَتَانِ (مِئَتَانِ)	٢٠٠
------	------------------------	-----

Wright  
vol. 1.  
p. 258 b  
100

Arabic  
Signs.  
٣..

300. ثَلَاثُ مِئَةٍ (also written ثَلَاثُمِئَةٍ or ثَلَاثُمِائَةٍ)

400. أَرْبَعُ مِئَةٍ ٤..

500. خَمْسُ مِئَةٍ ٥..

600. سِتُّ مِئَةٍ ٦..

700. سَبْعُ مِئَةٍ ٧..

800. ثَمَانِي مِئَةٍ ٨٠٠

900. تِسْعُ مِئَةٍ ٩..

1000. أَلْفٌ ١٠٠٠

2000. أَلْفَانِ ٢٠٠٠

3000. ثَلَاثَةُ آلَافٍ ٣٠٠٠

etc. to 10 000.

11 000. أَحَدُ عَشَرَ أَلْفًا etc. ١١٠٠٠

100 000. مِئَةُ أَلْفٍ ١٠٠٠٠٠

1 000 000. أَلْفُ أَلْفٍ or مِلْيُونٌ, Plur. ١٠٠٠٠٠٠

0. Zero, Nil صِفْرٌ ٥٠

### Declension of the Cardinal Numbers.

- The Numerals from 1 to 10 are declined: a) اِثْنَانِ and اِثْنَتَيْنِ as Dual with Gen. Accus. اِثْنَيْنِ, b) the others as Singulars, e.g.



وَاحِدٍ; Accus. وَاحِدًا; Gen. وَاحِدٍ

ثَلَاثَةٌ; „ ثَلَاثَةٌ; „ ثَلَاثَةٌ

Fem. ثَلَاثٌ; „ ثَلَاثًا; „ ثَلَاثٌ

The Numeral ثَمَانٍ is declined like قَاصٍ.

11 is indeclinable (مَبْنِيٌّ).

12 forms Gen. Accus. اثْنَتَيْ عَشَرَ; Fem. اثْنَتَى عَشْرَةَ

13—19 are indeclinable.

The Numerals 20—90 are declined as Sound Plurals; e.g.

Nom. عَشْرُونَ; Gen. Accus. عَشْرِينَ

The other Numerals are declined as follows:

Nom. مِئَةٌ; Accus. مِئَةً; Gen. مِئَةٍ

„ مِئَتَانِ; „ and „ مِئَتَيْنِ

„ أَلْفٌ; „ أَلْفًا; „ أَلْفٍ

أَلْفٌ has two forms of the Plural: أَلَفٌ and أُلُوفٌ, the latter being used for "thousands" in an indefinite sense. Plur. مِئَاتٌ is مِئَاتٌ ١٠٠٠

The Cardinal numbers from 3 to 10 are used in the feminine form with masculine nouns and in the masc. with fem. nouns.

### Formation of the Compound Numbers.

3. Compound numbers from 20 on are formed by joining the units, tens and hundreds by و.

The largest number is put first, but the units are put before the tens; e.g.

21 أَحَدٌ وَعَشْرُونَ ٢١

Note. 101 books is مِئَةٌ كِتَابٍ وَكِتَابٌ 101 nights = أَلْفُ لَيْلَةٍ وَكَلِيلَةٌ  
102 - مِئَةٌ كِتَابَيْنِ  
103 - مِئَةٌ وَثَلَاثُونَ

1896 أَلْفٌ وَثَمَانِي مِئَةٍ وَسِتَّةٍ وَتِسْعُونَ ١٨٩٦

Such an expression as eighteen hundred must be expressed by one thousand eight hundred.

In the compound numbers each numeral is declined; e.g. Accus. أَحَدًا وَعِشْرِينَ etc.

### Syntax of the Numerals.

4. The Numerals are joined to the words they qualify according to the following rules:

a) The Numerals 1 and 2 are adjectives; e.g. قَلْبٌ وَاحِدٌ "one heart". (i.e. the one is emphatic)

اِثْنَانِ is seldom used with a noun, because the Dual of the noun itself can be used, but when it is so used, the اِثْنَانِ loses its final nūn (see Less. 7, 1) and the noun follows in the Gen. Sing.

b) The Numerals 3 to 10 are Substantives and are followed by the noun in the Gen. Plur.; e.g.

ثَلَاثَةُ رِجَالٍ Three men. عَشْرُ نِسَاءٍ Ten women.

Note. They are more rarely placed after the noun in apposition to it; e.g.

نِسَاءٌ عَشْرٌ, رِجَالٌ ثَلَاثَةٌ.

c) The Numerals 11 to 99 are followed by the noun in the Accus. Sing.; e.g. *(cp Wright p. 124 Rem. accus. of specification)*

أَحَدٌ عَشَرَ رَجُلًا Eleven men. عِشْرُونَ رَجُلًا Twenty men.

d) The Numerals from 100 on are Substantives and are followed by the noun in the Gen. Sing.; e.g.

أَلْفٌ لَيْلَةٌ Three hundred men. ثَلَاثُ مِئَةٍ رَجُلٍ A thousand nights.

For the use of definite articles with numerals  
cp Wright vol II pp 244-245; Abdul Fadi Syam. p 345.



"What time is it?" is expressed by كَمِ السَّاعَةِ or *How much is the hour*  
السَّاعَةُ كَمْ. *The accus. = how many hours*

Note. The hours are counted in the East from sunset.

b) The times of day "in the morning", "in the evening", "at midday" are best expressed by the Accus., - otherwise by the preposition فِي; e.g.

(فِي الْمَسَاءِ) مَسَاءً In the morning. صَبَاحًا

In the evening.

(فِي الظُّهْرِ) ظُهْرًا At midday.

7. The names of the Days of the week are:

يَوْمُ (نَهَارُ) الْاَحَدِ Sunday.

يَوْمُ (نَهَارُ) الْاِثْنَيْنِ Monday.

يَوْمُ (نَهَارُ) الْثَلَاثَاءِ (الْثَلَاثاءِ) Tuesday.

يَوْمُ (نَهَارُ) الْارْبَعَاءِ Wednesday.

يَوْمُ الْخَمِيسَةِ (نَهَارُ) الْخَمِيسِ Thursday.

يَوْمُ (نَهَارُ) الْجُمُعَةِ Friday.

يَوْمُ (نَهَارُ) السَّبْتِ Saturday.

The word يَوْمُ or نَهَارُ is often omitted; e.g. الْثَلَاثَاءِ Tuesday.

"The week" is الْجُمُعَةُ or الْاِسْبُوحُ.

The Months of the Christian year.

8. The Christian year is called السَّنَةُ الْمِلَادِيَّةُ "the birth year" or السَّنَةُ الْمَسِيحِيَّةُ "the Messiah year" or السَّنَةُ الشَّمْسِيَّةُ "the sun year".



The twelve Months are named:

a) usually in Egypt: (عالمية)

يَنَاءِثُرُ January. يُولِيُو July (also يُولِيُو).

فَبْرَاءِثُرُ February. (أَغْسُطُسْ) August.

مَارْسُ March. سَبْتَمْبَرُ September. (French)

أَبْرِيْلُ April. n. & all أكتوبر October.

مَآيُو May. no long except in August - نَوْفَمْبَرُ November.

يُونِيُو June. دِسْمَبَرُ December.

b) usually in Syria:

كَانُونُ الثَّانِي January. تموز July. (names of months without long vowels)

شَبَاطُ February. آبُ August. (Septole)

أَذَارُ March. أَيْلُولُ September.

نَيْسَانُ April. تَشْرِينُ الْأَوَّلُ October. (Septole)

أَيَّارُ May. تَشْرِينُ الثَّانِي November. (Septole)

حَزِيرَانُ June. كَانُونُ الْأَوَّلُ December. (Septole)

B.C. is expressed in Arabic by قَبْلَ اَلْمِيلَادِ (abbreviated م. ق.).

A.D. ,, ,, ,, ,, ,, بَعْدَ اَلْمِيلَادِ (ب. م. or simple م.).

### The Months of the Mohammedan Year.

9. The Mohammedan year is called اَلْسَنَةُ اَلْهَجْرِيَّةُ "the flight year" (abbreviated after a date to هـ) or اَلْسَنَةُ اَلْقَمَرِيَّةُ "the moon year".



3 because 32 solar years = 33 lunar years A.H. 1329 - 39 + 622 = 1911 A.D.  
 A.H. 400 - 12 + 622 = 1009 A.D.

Dates are reckoned from 16<sup>th</sup> July 622 A.D., this being the day of the flight of Mohammed from Mecca to Medina.

Every year has 354 days.

(A.D. - 622) + A.H. = A.H. year  
 1909 - 622 = 1287 A.H.

The Mohammedan year 1327 began on 23<sup>rd</sup> Jan. 1909 A.D.

The year consists of the following twelve lunar months:

on the earth	Muharrar is 'first'	Kasarin and Hassan	For names of months	Bedawi moon
first month of the Mohammedan year	المحرم	رجب	cp. S.M. Zwerner. Studies in Popular Islam. p. 45	Ramadhan
16 July 622	شعبان	شعبان	Names of months from plur. (p. 258)	" " al Thar
Article "Fajr" p. 302	ربيع الاول	رمضان (the month of fasting)		Arafa
327	ربيع الثاني	شوال	Scorpio? month after autumnal solstice	Sifr
beginning of the year	جمادى الاولى	ذو القعدة		Tau al Awwal
names of months	جمادى الاخرة	ذو الحجة (Month of the حج)		Tau al Thani
rainless				Tau al Thale
after winter				Mithail
				Rigal
				Qusaiyi

The names of the months have fem. plur. e.g. شهورات see p. 258 sec. 5

Some names of these months are often used with special attributive; e.g.

- محرم الحرام
- شعبان المعظم
- رجب الفرد
- رمضان المكرم etc.
- شوال الحبيب

### Mohammedan Feasts.

The Mohammedans celebrate two chief festivals:

1) الْعِيدُ الصَّغِيرُ "the small festival" at the beginning of the month شَوَّال immediately after the end of the great fast in the month رَمَضَان.

2) الْعِيدُ الْكَبِيرُ "the great festival" also called عِيدُ الْأَضْحَى "the sacrificial festival" on the 10<sup>th</sup> of the month ذُو الْحِجَّة, when the pilgrims offer sacrifice in Mecca.

### Method of indicating Date.

10. To indicate Date the Ordinal numbers are generally used. After the Ordinal is put the Name of the Month, with or without the word <sup>شهر</sup> before it, and after this the numbers indicating the Year with or without <sup>سنة</sup> before them, in the Genitive; e.g.

ثَالِثُ (شَهْرٍ) الْمُحَرَّمِ } the 3<sup>rd</sup> of Muharram.  
الْيَوْمُ الثَّلَاثُ مِنْ (شَهْرِ) الْمُحَرَّمِ

أَوَّلُ (شَهْرٍ) يَنَّاظِرِ (سَنَةِ) ١٨٩٩ } 1<sup>st</sup> January  
الْيَوْمُ الْأَوَّلُ مِنْ (شَهْرِ) يَنَّاظِرِ (سَنَةِ) ١٨٩٩ } 1896.

On such and such a date is expressed by the Accus. or the preposition <sup>في</sup>.

*Indication of Age*  
سَنَةً ثَمَانٍ كَانُ افْتَتَحَ مَكَّةَ  
ن. B. in the 8<sup>th</sup> year (of the Hijra) - was the capital of Mecca.  
Peters p. 149 { was in year of 8 (years)  
(Alexander was crowned)  
in 2<sup>nd</sup> year of King 10150

11. How old art thou? is expressed by:

سَنَةً كَمْ عَمْرُكَ literally "thy life (is) how many years?" or:

سَنَةً كَمْ سَنَةُ ابْنٍ literally "a son of how many years art thou?"

The answer to such a question would be of the form:

عَمْرِي عِشْرُونَ سَنَةً } "I am twenty years old".  
أَنَا ابْنُ عِشْرِينَ سَنَةً

plus. سَنُونَ وَ سَنَوَاتٍ

قُرُونٌ. age, epoch. (pl. قُرُونٌ) Vocabulary.

دَقِيقَةٌ minute. (pl. دَقَائِقُ) محل place.

أَهْبَةٌ equipment.

قِيَمَةٌ value, price. (pl. قِيَمَاتُ)

الْأَوَّلُ the first.

شَرِكٌ / VIII. to subscribe (to) <sup>make oneself a companion of</sup>

مَضَى expiration (of time).

فِرَانْكَ franc.

نسبة relation.

25 iv

gi: abouli -  
its position is before the  
nominal qualities,

نظري

 $\gamma$  heat.

حَارٌ <sup>59</sup> hot.

معتدل { moderate, (معتدل)  
temperate.

القَطْرُ الْمِصْرِيّ { the land of  
Egypt.

قبلى southern.

الوجه القبلى Upper Egypt.

مدیریت { Mudiriya (a name  
given to some pro-  
vinces of Egypt).

مَدِيرِيَّةٌ { given to some provinces of Egypt).

51 { as for (see Less. 46,  
§ 2 f).

عَدَا beside. ٧٦٦


مَرَكَز (pl. مَرَكَز) centre. <sup>a circle.</sup> مَرَكَزِي, مَرَكَزِي

مُحَافَظَة { Muḥāfaza (a name  
given to some pro-  
vinces of Egypt).

٩ خراج tribute. (go forth.)

جنيه guinea.

سنوی yearly.

قَائِمَةٌ list, register.	بَقْتَةٌ (Persian) thin cotton stuff.
مَكْتَبَةٌ library, bookshop.	بُوسْطَةٌ post.
عُنْوَانٌ title, address.	إِسْكَندَرُ الْاَكْبَرُ { Alexander the great.
صَاعٌ { (Turkish) of full weight or value.	اَلْاَسْكَندَرِيَّةُ Alexandria.
رَوَايَةٌ narrative, play.	رِيَّاحٌ (pl. رِيَّاحٌ) wind.
رَحْلَةٌ travel. <i>رحل</i> <i>journey</i>	شَمَلٌ north.
إِبْنُ بَطُوطَةَ { Ibn Batûta, an Arabian traveller, who died 778 A.H. = 1377 A.D.	جَنُوبٌ south. <i>النَّمْلُ</i> <i>from</i>
جُغْرَافِيَّةٌ geography.	شَرْقٌ east. <i>(Sirocco)</i> <i>right</i>
أَمِينُ بَيْكِ فِكْرِي Amin Bey Fikri (a modern Egyptian writer).	غَرْبٌ west.
اَلْمُرْشِدُ اَلْاَمِينُ "the trusty guide" (name of a book).	عُلُوٌ heighth.
رِفَاعَةُ بَيْكِ Rifa'at Bey, (modern Egyptian writer).	كَرْىٌ slumber.
طَوْدٌ packing.	صَرَفٌ to spend (time).
جَمَلَةٌ total.	شَدَّ VIII. to be strong.
	غَسَّالَةٌ washerwoman.
	قَمِيصٌ (pl. قَمِيصَانٌ) shirt. <i>chemise</i>
	مَنْدِيلٌ { (plur. مَنْدِيلٌ) handkerchief. 
	أَخَّرَ { II. to lose (time), be slow (of a watch).

## Exercise 61.

السَّاعَةُ كَمْ — السَّاعَةُ عِنْدِي أَحَدَ عَشَرَ وَعِشْرُونَ دَقِيقَةً  
 — حَضَرْتُ أُحْبَةَ السَّفَرِ يَوْمَ اَلثَّلَاثَةِ اَلْاَوَّلِ مِنْ شَهْرِ تَمُوزٍ فِي  
 سَنَةِ اَلْفٍ وَثَمَانِي مِئَةٍ وَخَمْسَةِ وَتِسْعِينَ — كَانَ عِنْدِي شَابٌ



لَمْ يَبْلُغْ مِنَ الْعَمْرِ أَكْثَرَ مِنْ سَبْعِ عَشْرَةِ سَنَةً — الْمَدِينَةُ تَبْعَدُ  
عَنْ أَرْبَعِ سَاعَاتٍ — بَعْدَ مُضِيِّ خَمْسِ سَاعَاتٍ وَصَلْنَا إِلَى الْمَحَلِّ  
الْمَذْكُورِ — فِيمَا الْأَشْتِرَاكِ فِي جَرِيدَتِنَا فِي بَيْرُوتَ وَلَبْنَانَ  
عَنْ (for) سَنَةِ أَرْبَعَةِ عَشَرَ فِرَانْكَا وَفِي سَائِرِ الْأَجْهَاتِ ثَمَانِيَةَ عَشَرَ  
فِرَانْكَا — ثَمَنُ النَّسَخَةِ الْوَاحِدَةِ غُرُشٌ — أَجْرَةُ الْإِعْلَانِ فِي  
الْصَّفَاحَةِ الْآخِرَةِ عَنْ كُلِّ سَطْرِ غُرُشَانِ وَلِلْمُشْتَرِكِينَ سِتُّونَ بَارَةً  
وَفِي غَيْرِ الصَّفَاحَةِ الْآخِرَةِ ثَلَاثَةُ غُرُوشٍ وَلِلْمُشْتَرِكِينَ نِصْفُ فِرَانْكَا  
— الْأَرْضُ تَدُورُ عَلَى مَحْوَرِهَا دَوْرَةً وَاحِدَةً كُلَّ أَرْبَعِ وَعِشْرِينَ  
سَاعَةً — كُلُّ دَائِرَةٍ مِنْ دَوَائِرِ الطُّولِ وَالْعَرْضِ تُقَسَّمُ إِلَى ثَلَاثِ مِثَّةٍ  
وَسِتِّينَ قِسْمًا يُقَالُ لَهُ دَرَجَاتٌ وَكُلُّ دَرَجَةٍ تُقَسَّمُ إِلَى سِتِّينَ  
دَقِيقَةٍ وَالْدَقِيقَةُ إِلَى سِتِّينَ ثَانِيَةً — مَسَاحَةُ سَطْحِ الْأَرْضِ  
تَبْلُغُ مِثْقَى مَلْيُونِ مِيلٍ مِنَ الْأَمْيَالِ الْمُرَبَّعَةِ وَهُوَ يَنْقَسِمُ إِلَى  
يَبَسٍ وَمَاءٍ وَنِسْبَةُ الْيَبَسِ إِلَى الْمَاءِ كَنِسْبَةِ ثَلَاثَةٍ إِلَى سَبْعَةٍ —  
عَدَدُ أَهْلِ الْعَالَمِ أَلْفٌ وَمِائَتَانِ مَلْيُونِ نَفْسٍ تَقْرِيبًا — سَطْحُ  
الْأَرْضِ يُقَسَّمُ أَيْضًا إِلَى خَمْسِ مَنَاطِقٍ وَاحِدَةٌ حَارَّةٌ وَاثْنَتَانِ  
مُعْتَدِلَتَانِ وَاثْنَتَانِ بَارِدَتَانِ — إِنَّ الْقَطْرَ الْمِصْرِيَّ يَنْقَسِمُ إِلَى  
قِسْمَيْنِ جَنُوبِيٍّ وَشَمَالِيٍّ أَوْ قِبْلِيٍّ وَخَرِّيٍّ فَيَنْقَسِمُ الْوَجْهَ الْقِبْلِيُّ

شُرَكَاء  
share in  
the expense

price per  
copy

amounts  
amounts

مِثْقَالُهُ



إِلَى سَبْعِ مَدِيرِيَّاتٍ أَمَّا الْوَجْهَ الْبَحْرِيَّ فَيُقَسَّمُ إِلَى سِتِّ مَدِيرِيَّاتٍ  
 وَفِي الْقَطْرِ الْمِصْرِيِّ عَدَا عَنْ هَذِهِ الْمَدِيرِيَّاتِ سِتَّةُ مَرَكَزٍ يُقَالُ لَهَا  
 مَحَافِظَاتٌ — إِنَّ حُكُومَةَ مِصْرَ تَدْفَعُ لِلْبَابِ الْعَالِي خَرَجًا مِقْدَارُهُ  
 نَحْوُ سَبْعِمِئَةِ أَلْفِ جِنِيهِ سَنَوِيًّا —

قَائِمَةُ الْكُتُبِ الْمَطْلُوبَةِ مِنَ الْمَكْتَبَةِ الْعُمُومِيَّةِ  
 غُرُوشَ صَاعِدٌ عَدَدُ عُنْوَانِ الْكُتُبِ

١٠	الرَّابِعُ رَوَايَاتٍ بِ	٤	٤٠
١٥	رِحْلَةُ أَبِي بَطُوطَةَ بِ	٢	٣٠
١	جُغَرَأْفِيَّةُ أَمِينِ بِيكٍ فِكْرِي	١	٣٠
١	الْمُرْشِدُ الْأَمِينُ لِرِفَاعَةِ بِيكٍ	١	٢٥
٨	الْجُمْلَةُ	٨	١٢٥

ثَمَنُ بَقْتَةِ لِلطَّرِيقِ وَاجِرَةُ الْبُوسَطَةِ وَمَكْتُوبٌ بِهَا

١٤٠

مِصْرَ فِي أَوَّلِ شَهْرِ اِكْتُوَابِ سَنَةِ ١٨٩٠

### Exercise 62.

The earth revolves round (عَلَى) the sun once (one revolution) in 365 days and 6 hours. — The Moslems reckon from the Flight, which was (and it was) in the year 622 A.D. — Wilt thou honour us with a visit (thy coming) on Sunday? — I will visit you on Saturday. — Wilt thou come in the morning or the evening? —

أَكْرَمُ  
 ١٢٥  
 ١٢٥

I will come in the afternoon (after the midday), if God will. — Alexander the Great came to Egypt in the year 332 B.C. and built the city of Alexandria. — The number of its inhabitants is now 231 396 souls. — How old are you (two)? ✓ I am 25 years old and my brother has not reached in age more than 9 years. — How old art thou O girl? — Next (on the coming) Wednesday I shall be (reach) 17. — The winds come to this mountain (Accus.) from the four directions, the North (and) the South (and) the East and the West, and its height is 11000 feet. — Truly, my eye has not tasted (ذاق [u]) slumber for (since) four days. — We spend about three months in the mountains, for the heat is strong in the city. — The washerwoman brought us six shirts and two nightshirts (shirts for the sleep (نوم) and twelve handkerchiefs. — Hasan Pasha died in the year 1888, may God have mercy upon him! — What is the time? — It is ten minutes past nine (nine and ten minutes). — Thy watch is slow, it will soon be ten. — How much (بكم) is this book? — Forty-five piastres, my master. — This is dear (غال), I will give thee twenty. — Give me thirty, and enough! (والسلام).

Cardinal numbers used in predicate

## Thirty-third Lesson.

(الدَّرْسُ الثَّلَاثُ وَالْثَلَاثُونَ)

### B. The Ordinal Numbers.

1. The Ordinals are generally formed from the Cardinals according to the type فاعل but with some exceptions:

The plurals are Sound.

fem.

الاولى

the first.

..

الثانية

the second.

الثاني

really = Superlative أكبر / أكبر

sup. Wright vol II p. 2  
not being strictly a  
superlative may be used  
by a primitive; but it  
does not apply to the  
cardinals.

الثَّالِثُ	fem.	الثَّالِثَةُ	the third.
الرَّابِعُ	„	الرَّابِعَةُ	the fourth.
الخَامِسُ	„	الخَامِسَةُ	the fifth.
السادسُ	„	السادسةُ	the sixth.
السَّابِعُ	„	السَّابِعَةُ	the seventh.
الثَّامِنُ	„	الثَّامِنَةُ	the eighth.
التَّاسِعُ	„	التَّاسِعَةُ	the ninth.
العَاشِرُ	„	العَاشِرَةُ	the tenth.

All the above are declined fully.

The Ordinals from 11 to 19 are indeclinable.

الحَادِي عَشَرَ	fem.	الْحَادِيَّةُ عَشْرَةَ	the eleventh.
الثَّانِي عَشَرَ	„	الثَّانِيَّةُ عَشْرَةَ	the twelfth.
الثَّالِثَ عَشَرَ	„	الثَّالِثَةُ عَشْرَةَ	the thirteenth etc.

For the higher numbers the Cardinals only are used; except that the Ordinals of the Units are used joined to the Cardinals of the Tens to express the Compound Ordinals. The Article must be attached to each numeral used.

العِشْرُونَ masc. and fem. the twentieth.

الحَادِيَّةُ وَالْعِشْرُونَ fem. the twenty-first.  
*Arabic is here like English using the cardinal + 'ordinal'*

الثَّانِيَّةُ وَالْعِشْرُونَ „ the twenty-second.

الثَّالِثَةُ وَالْعِشْرُونَ „ the twenty-third etc.

المِئَة masc. and fem. the hundredth.

الْأَخِر fem. الْأَخِرَة }  
الْأَخِير „ الْأَخِيرَة } the last.

Note 1. For the use of the Ordinals in the indication of Dates and the Hours of the day see the previous lesson.

Note 2. The Ordinals have the Sound Plural, e.g. الْأَوَّل

Plur. الْأَوَّلُون.

The word الْأَوَّل has also a Broken Plur. الْأَوَائِل meaning “the first parts” just as الْأَخِر has a Plur. الْأَوَائِر “the last parts”, and الْأَوَسَط “the middle” has الْأَوَائِط “the middle parts”.

These terms are sometimes used for the three decades of the month.

2. The Numeral Adverbs “firstly, secondly, thirdly” etc. are expressed by the Adverbial Accus. of the Ordinals, e.g. (masculine)

أَوَّلًا, ثَانِيًا, ثَالِثًا, رَابِعًا, خَامِسًا etc.

3. The Numeral Adverbs “once, twice, three times” etc. are expressed usually by the word مَرَّة in the Accus., e.g.

مَرَّة “once”, مَرَّتَيْن “twice”, ثَلَاث مَرَّات “three times” etc.

(Once = “once upon a time, one day” is يَوْمًا or

ذَات يَوْم).

Sometimes the occurrence of an action once or twice is expressed by the Verbal Noun with the ending ة (the so-called مَرَّة) e.g.

يَدُور دَوْرَةً أَوْ دَوْرَتَيْن “he turns round once or twice”.



4. The Fractions (with the exception of "a half") are of the type فعل or فعل with the Plural أفعال:

	$\frac{1}{2}$	نِصْف			
	$\frac{1}{3}$	ثُلُث	or	ثُلُث	Plur. أَثْلَاثٌ
Heb. רביע	$\frac{1}{4}$	رَبْع	"	رَبْع	" أَرْبَاعٌ
Heb. חמשה	$\frac{1}{5}$	خَمْس	"	خَمْس	" أَخْمَاسٌ
	$\frac{1}{6}$	سَدَس	"	سَدَس	" أَسْدَاسٌ
	$\frac{1}{7}$	سَبْع	"	سَبْع	" أَسْبَاعٌ
	$\frac{1}{8}$	ثَمَن	"	ثَمَن	" أَثْمَانٌ
	$\frac{1}{9}$	تَسْع	"	تَسْع	" أَتْسَاعٌ
עשר	$\frac{1}{10}$	عَشْر	"	عَشْر	" أَعْشَارٌ

e.g.  $\frac{2}{3}$  ثُلُثَانٍ;  $\frac{3}{4}$  ثَلَاثَةُ أَرْبَاعٍ. (note the agreement is as if with a masc. sound plus)

If a whole and a fraction are united, they must be joined by و; e.g.

$4\frac{5}{6}$  = أَرْبَعَةٌ وَخَمْسَةُ أَسْدَاسٍ. ثَلَاثَةُ أَرْبَاعٍ مِنَ السَّاعَةِ =  $3\frac{1}{4}$  hours

Note.  $\frac{1}{4}$  is often written, — ;  $\frac{1}{2}$ , < ;  $\frac{3}{4}$ , ≤ .

5. The Multiplicative adjectives "twofold, threefold" etc. are of the form مفعّل; e.g. مَثْنَى "twofold"; مَثَلث "threefold" (also = "triangle"); مَرْبَع "fourfold" (also = "square"). "Single, simple" is مَفْرَد.

6. The Distributive adjectives "two by two" etc. are expressed

a) by repetition of the Cardinal number, or

for numbers above five there is no fraction - we need use the word جزء part e.g. 4 = four parts of 15 parts  
e.g. (أربعة عشر جزءاً) = 14 parts of 15 parts  
Previous



*in two, three, four, etc.*

ثَنَيْنَا

b) by the forms فُعَال or مَفْعَل; e.g.

جَاءُوا أَثْنَيْنِ or جَاءُوا مَثْنَيْنِ they come two

by two. *They came one by one*  
*They went off two by two*

جَاءُوا رَاجِدًا رَاجِدًا  
يَنْصَرِفُوا ذُبَاعًا ذُبَاعًا

*ac. va. four*

مَرَرْتُ بِقَوْمٍ مَثْنَيْنِ وَثَلَاثَ

in twos and threes.

7. Numeral adjectives expressing the number of parts of which anything is made, are of the form فُعَالِي, e.g.

ثَنَائِي Biliteral.

ثَلَاثِي Triliteral, or 3 cubits long, or high.

رَبَاعِي Quadrilateral, or 4 cubits high, or a quatrain.

### Vocabulary.

تَعْلِيم doctrine, teaching.

شَرْقِي eastern.

دَرْس lesson.

زَنْجِبَار Zanzibar.

شَرِيف noble.

أَوْسَطُ { (fem. وَسْطِي) central,  
middle.

سُنَّة tradition (in Islam).

غَرْبِي western.

شِيعَة { Shiites, (a sect of  
Mohammedans).

جَنْوِي southern.

شَمَلَ { VIII. to comprise,  
contain. (شَمَلَ عَلَيَّ)

رَاس cape.

فُرُع (pl. فُرُوع) branch.  
*= Heb. צֶמַח. Emphasis Looks*

تَبِع to follow, belong.

مَغْرِب Maghrib.

قَارَة continent.

أَلْجَزَائِر Algeria.

أَرَخ { II. to date, (Verbal  
Noun = date,  
history).

مَرَاكش Morocco.

وَفَّق { III. to agree, corre-  
spond with. *cp. p. 149*

90% : تَسْمَعُونَ بِأَلَمِيَّة (p. 44) Abdul Hadid's grammar.

also III of قَبِلَ.

شُرُوقُ rising	} of the sun.	إِسْمٌ (pl. أَسْمَاءُ) noun.
غُرُوبُ setting		فَسَدٌ to be spoilt.
إِفْرَنْجِيّ Frankish, European.		بَابٌ chapter.
حَرْفٌ { (pl. أَحْرَافٌ and حُرُوفٌ) letter, particle.		إِبْتِدَاءٌ beginning.
جُزْءٌ (pl. أَجْزَاءٌ) part.		فَصْلُ الرَّبِيعِ Spring.
سُورَةٌ { sura, (chapter of the Koran).		فَصْلُ الْخَرِيفِ Autumn. <i>خريف</i>
الْفَاتِحَةُ { the Fatiha (name of the 1 <sup>st</sup> sura).		نَوْعٌ { (pl. أَنْوَاعٌ) kind, class.
		عَزِيزٌ noble.

## Exercise 63.

تَعْلِيمُ أَسْمَاءِ الْأَعْدَدِ يُوْجَدُ فِي الدَّرْسِ الثَّانِيِ وَالثَّلَاثِيْنِ  
وَفِي الدَّرْسِ الثَّلَاثِ وَالْثَّلَاثِيْنِ مِنْ هَذَا الْكِتَابِ — دِينُ  
الْإِسْلَامِ مَبْنِيٌّ عَلَى الْقُرْآنِ الشَّرِيفِ وَقَدْ انْقَسَمَ أَصْحَابُهُ إِلَى  
قِسْمَيْنِ الْأَوَّلِ أَهْلُ السُّنَّةِ وَالثَّانِي أَهْلُ الشَّيْعَةِ — تَقْسَمُ  
أَفْرِيقِيَّةٌ إِلَى سَبْعَةِ أَقْسَامٍ الْأَوَّلُ يَشْتَمِلُ عَلَى الْبِلَادِ الَّتِي يَرْوِيهَا  
الْبَيْلُ وَفُرُوعُهُ وَفِيهَا مِصْرُ وَالثَّانِي بِلَادُ الْمَغْرِبِ وَفِيهَا الْجَزَائِرُ  
وَمَرَاكُشُ وَالثَّلَاثُ أَفْرِيقِيَّةُ الشَّرْقِيَّةُ وَفِيهَا زَنْجِبَارُ وَالرَّابِعُ أَفْرِيقِيَّةُ  
الْوُسْطَى وَالْخَامِسُ أَفْرِيقِيَّةُ الْغَرْبِيَّةُ وَالسَّادِسُ أَفْرِيقِيَّةُ الْجَنُوبِيَّةُ  
وَفِيهَا بِلَادُ الرَّاسِ وَالسَّابِعُ الْجَزَائِرُ التَّابِعَةُ لِهَذِهِ الْقَارَةِ — فِي

السَّاعَةِ الثَّامِنَةِ أَنْشَرَفَ بِالْمَجِيِّ عِنْدَكُمْ — وَصَلْنَا كِتَابَكُمْ  
 الْعَزِيزُ الْمَوْخُ بِيَوْمِ الْاِثْنَيْنِ ٣٠ كَانُونِ الثَّانِي سَنَةِ ١٨٨٧ م الْمَوَافِقِ  
 ٢٧ رَبِيعِ الْاَوَّلِ سَنَةِ ١٣٠٥ هـ — يَكُونُ شُرُوقُ الشَّمْسِ السَّاعَةَ ٢  
 ٤ دَقَائِقُ وَالظُّهْرُ السَّاعَةَ ٧ ٨ دَقَائِقُ وَالْغُرُوبُ الْاِفْرَجِيُّ  
 السَّاعَةَ ٤ ٥ دَقِيقَةً — كُنْتُ فِي مَنْزِلِكَ السَّاعَةَ الثَّاسِعَةَ  
 وَرَبْعَ وَبَقِيتُ فِي اِنْتِظَارِكَ نِصْفَ سَاعَةٍ وَالسَّاعَةَ الثَّاسِعَةَ وَثَلَاثَةَ  
 اَرْبَاعٍ خَرَجْتُ مِنَ الدَّارِ — قَدْ تَعَلَّمْنَا اَوَّلَ الْاَسْمَاءِ الْعَرَبِيَّةِ  
 وَثَانِيًا الْاَفْعَالَ وَإِنْ شَاءَ اللَّهُ نَتَعَلَّمُ ثَالِثًا الْاَحْرَفَ فِي الْجُزْءِ الثَّانِي  
 مِنْ هَذَا الْكِتَابِ — إِنَّ السُّورَةَ الْاَوَّلَى مِنَ الْقُرْآنِ الشَّرِيفِ  
 اَسْمُهَا الْفَاتِحَةُ — خُذْ ثَلَاثَيْنِ مِنْ هَذَا الرِّغِيفِ وَأَنَا آخُذُ  
 اَلثَّلَاثَ الْاٰخِرَ — اَلْعِيدُ الصَّغِيرُ فِي اَوَائِلِ شَهْرِ شَوَّالِ —

#### Exercise 64.

The date of this letter is: Tuesday the 1<sup>st</sup> July 1890, corresponding with the 13<sup>th</sup> Dhu'lqa'da 1307. -- The 114<sup>th</sup> Sura of the noble Koran is called "The Sura of (the) men". — In the first days (الْاَوَائِلُ) of the month of May you (sing.) will receive (will come to you) a letter from us and, if God will, you will send us the answer in the latter days of June. — In this night I have not slept a quarter of an hour. — I will return to your dwelling after three quarters of an (from the) hour. — Take seven eighths of this stuff and we will

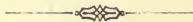
(٥٠١٩٩) قَمَانِي

بَصْدَكَ  
بَرْسَدُ

take the last eighth. — Two thirds of this food is spoilt. — My servant was in the fifteenth year of his life. — Yesterday I read the first (and) second and third chapters of this book, and to-morrow I shall read the fourth (and) fifth and sixth. ~~X~~ How old art thou?

— I am in the twenty-sixth year of my life, for I shall be twenty-six (reach the twenty-six) on the 29<sup>th</sup> January. — The beginning of Spring is on the 21<sup>st</sup> March, and the beginning of Summer on the 21<sup>st</sup> June, and (the beginning) of Autumn on the 21<sup>st</sup> September, and (the beginning) of Winter on the 21<sup>st</sup> December. — The doctrine of the Relative Pronoun is contained (is found) in the 31<sup>st</sup> Lesson of this book. — There are three kinds of words in the Arabic language: firstly the Noun, (and) secondly the Verb, (and) thirdly the Particle.

END OF PART I.



## Second Part.

### Thirty-fourth Lesson.

(الدَّرْسُ الرَّابِعُ وَالْثَلَاثُونَ)

#### The Noun and its Derivation.

1. Nouns (اِسْمٌ Plur. اَسْمَاءٌ) are divided according to their Derivation into:

a) Primitive; e.g. رَأْسٌ “head”. Such nouns are to be found in the dictionaries under the verbal stem, although in this case the verb رَأَسَ “to be at the head of a tribe, to strike on the head” is derived from the noun.

b) Derivative:

a) Derived from Verbs. Most nouns are of this class, e.g. قَتْلٌ “killing” from قَتَلَ; مَجْلِسٌ “session, council” from جَلَسَ “to sit”; كَبِيرٌ “great” from كَبَرَ “to be great”.

β) Derived from Nouns; e.g. مَأْسَدَةٌ “a place in which there are lions” from أَسَدٌ “a lion”; إِسْلَامِيٌّ “Islamic” from إِسْلَامٌ “Islam”.

2. The most usual nouns derived from the verb are:

a) The Verbal Noun (مَصْدَرٌ) which properly expresses the verbal idea in the form of a noun, but sometimes has a more remote meaning and is then known as the اِسْمُ مَصْدَرٍ.

b) The Active Participle (اِسْمُ اَلْفَاعِلِ).

c) The Passive Participle (اِسْمُ اَلْمَفْعُولِ).



These three forms have been treated in the first part of the grammar, but the following facts regarding the Verbal Noun of the Simple (I.) form of the verb should be noted:

a) The form فَعْلٌ occurs especially in transitive verbs of the form فَعَّلَ and فَعَلَ; e.g. قَتَلَ from قَتَلَ "to kill"; فَهِمَ from فَهِمَ "to understand".

b) فَعْلٌ in intransitive verbs of the form فَعَلَ; e.g. فَرِحَ "joy" from فَرِحَ.

c) فُعُولٌ in intransitive verbs of the form فَعَلَ; e.g. جُلُوسٌ from جَلَسَ "to sit".

d) فُعُولَةٌ and فَعَالَةٌ in verbs of the form فَعَلَ e.g. سَهُولَةٌ "smoothness" and سَهَالَةٌ "easiness" from سَهَلَ "to be smooth, easy".

e) فَعَالَةٌ especially in verbs denoting an Office or Trade; e.g. خِلَافَةٌ "Caliphate" from خَلَفَ "to follow"; خِيَاطَةٌ "tailoring" from خَاطَ "to sew".

f) Many verbs form their Verbal Noun with a prefixed mīm; e.g. مَقْصِدٌ "purpose" from قَصَدَ "to intend". This form of Verbal Noun is called مَصْدَرٌ مِيمِيٌّ.

g) Other common forms of the Verbal Noun of the Simple verb are:

فَعْلٌ e.g. شُغْلٌ "business" from شَغَلَ { "to occupy one in".

فَعْلٌ ,, قِسْمٌ "part" ,, قَسَمَ "to divide".

فَعْلٌ ,, صِغَرٌ { "smallness, youth" ,, صَغُرَ "to be small".

Heb.

Heb.

فُعَالٌ	e.g. لِقَاءٌ "meeting"	from	نَفِيَ "to meet"	פָּקַד (pakaḏ)
فُعَالٌ	سَوَالٌ "question"	„	سَأَلَ "to ask".	
فُعَالٌ	خَلَاصٌ "deliverance"	„	خَلَصَ { "to be delivered".	חָלַص (ḥalaṣ)
فَعَلَى	دَعْوَى "call"	„	دَعَا "to call".	קָרָא (qara)
فُعْلَانٌ	غُفْرَانٌ "forgiveness"	„	غَفَرَ "to forgive"	
فُعْلَانٌ	حِرْمَانٌ "privation"	„	حَرَّمَ "to deprive".	חָרַם (ḥaram)
فَعْلَانٌ	جَرِيَانٌ "flowing"	„	جَرَى "to flow".	
فُعُولٌ (rare)	e.g. قَبُولٌ "acceptance"	„	قَبِلَ "to accept".	
فَعِيْدٌ	رَحِيْدٌ "journey"	„	رَحَلَ "to journey".	רָכַז (rakaḏ)
فَعَالِيَّةٌ	كَرَاهِيَّةٌ "hatred"	„	كَرِهَ "to hate".	
مَفْعَلَةٌ	مَقَالَةٌ "treatise"	„	قَالَ "to say".	פָּקַד (pakaḏ)

Note. In the dictionaries the Verbal Noun is given for each verb. Sometimes several forms are in use from the same verb, either with the same or different meanings; e.g. قَصْدٌ and مَقْصِدٌ "purpose" from قَصَدَ; وَصْفٌ "description" and صِفَةٌ "quality" from وَصَفَ "to describe".

3. The Verbal Nouns of verbs whose 2<sup>nd</sup> and 3<sup>rd</sup> radicals are the same, of hamzated verbs and of weak verbs are of the same forms as above but subject to the rules for assimilation etc. given in the earlier lessons; e.g.

from طَنَّ "to think": طَنْ (for طَنْنٌ) "opinion";

from قَامَ "to stand": قِيَامٌ (for قِيَامٌ) "standing";

from قَالَ "to say": مَقَالَةٌ (for مَقُولَةٌ) "treatise".

It should be noted that the verbs, whose first radical is و, which drop the و in the Imperf. (Less. 26, 2) have also a Verbal Noun without the first radical; e.g. from وَصَلَ "to unite": صِلَة "tie" (beside وَصْلٌ); from وَصَفَ "to describe": صِفَة "quality".

4. The Verbal Nouns of the Derived forms are given in Lesson 18, 7. In these forms the Part. Pass. is often used with the meaning of the Verbal Noun; e.g. الْمُقْتَضَى "that which is necessitated" instead of الْإِقْتِضَاء "necessity".

5. The meaning of the Verbal Noun is either Active or Passive. Often it is both; e.g. قَتْلٌ is "killing" or "being killed", sometimes it is only Passive; e.g. وُجِدَ "being found i.e. existence" (Active only is وَجَدَانٌ "finding").

The meaning of the Verbal Noun is not in any way connected with the idea of time, e.g. قَتْلٌ means "killing" or "being killed" either in the past, present or future.

6. In its syntax the Verbal Noun partakes of the characteristics of the Noun and of the Verb. As a Noun it is followed by the Genitive, subjective or objective; e.g.

زَيْدٌ قَتَلَ may mean "Zaid's killing (someone)" or "the killing of Zaid" as in

أَمَرَ الْمَلِكُ بِقَتْلِ زَيْدٍ "the king commanded that (someone) should kill Zaid".

If however the Verbal Noun has both a subject and an object, then the former is put in the Genitive and the latter in the Accusative or has the Preposition بِ; e.g.

قَتَلَ زَيْدٌ مُحَمَّدًا or مُحَمَّدٍ “the fact of Zaid's killing Mohammed”.

So also حُبُّ الْوَطَنِ “the love of (one's) country”.

حُبُّ الشَّابِّ الْوَطَنَ or لِلْوَطَنِ “the youth's love of (his) country”,  
and with a pronominal suffix:

قَتَلَهُ مُحَمَّدًا “his killing Mohammed”.

حُبِّي لِلْوَطَنِ “my love of (my) country”.

The preposition لِ is also used when the Verbal Noun is employed indefinitely with an adverbial meaning, e.g. *e. adverbial accusative* 11.13.

قُمْتُ إِكْرَامًا مُحَمَّدٍ “I rose in honour of Mohammed”.

7. A verb can always be strengthened or specialised in meaning by the addition of a Verbal Noun (cf. Less. 12, 5). This (called in Arabic الْمَفْعُولُ الْمَطْلُوقُ “the absolute object”) is usually derived from the same verb, e.g. فَرِحَ فَرَحًا عَظِيمًا “he rejoiced greatly”. (In this case the

absolute object is used “for distinguishing” (لِلتَّمْيِيزِ): *cognate accusative for distinction* ✓ 33  
but may also be derived from another verb, e.g. فَرِحَ سُورًا عَظِيمًا “he rejoiced greatly”.

It is also used with the Passive, e.g. ضَرَبَ ضَرْبًا شَدِيدًا “he was struck violently”.

Sometimes the Verbal Noun is so used without an adjective, e.g. ضَرَبَ ضَرْبًا “he struck a striking”. (In this case it is used لِلتَّكْثِيرِ i.e. for emphasising.) *cognate accusative for emphasis*

Sometimes the Adjective alone is expressed and the Verbal Noun is understood, e.g. ضَرَبَ شَدِيدًا “he struck violently” for ضَرَبَ ضَرْبًا شَدِيدًا.



The Verbal Noun may be used thus with a Genitive, or a Suffix or a Demonstrative Pronoun or a Relative Sentence, e.g.

خَفَتَ خَوْفَ الْجَبَّانِ "thou fearest the fearing of the coward" i.e. like a coward.

ضَرَبْتَهُ هَذَا الضَّرْبَ "I struck him this striking" i.e. thus.

ضُرِبَ ضَرْبًا أَوْجَعَهُ "he was struck a striking which pained him".

8. The Active Participle (إِسْمُ الْفَاعِلِ) may also be

used as a Noun in which case it is followed by a Genitive, or as a Verb when it is followed by an Accusative or the Preposition لِ, if it is used in the sense of the Imperfect, e.g.

قَاتِلُ النَّاسِ } "one, who kills men".  
قَاتِلُ النَّاسِ }

الْقَاتِلُ النَّاسِ "he, who kills men".

الطَّالِبُ لِلْعِلْمِ "he, who strives after knowledge".

But if it is used in the sense of the Perfect, it can have only the Genitive after it, e.g. قَاتِلُ النَّاسِ "he, who has killed men".

### Exercise 65.

The words in the following exercises are to be found in the Vocabulary at the end of the book. The vowels of the Article and some common words are now omitted.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ — سِرْنَا سَبِيرًا سَرِيعًا — كَانَ قَتْلُ

الْخُلَيْفَةِ جَعْفَرًا فِي هَذِهِ السَّنَةِ — فَعَلَ زَيْدٌ هَذَا الْفِعْلَ حُبًّا

لِأَخِيهِ — قِيلَ حِينَ دُخُولِ الْإِنْكِلَبِ بَرٍّ مِصْرَ قَبْلَ مَسْكِهِمْ

عَرَابِيًّا إِنَّ أَحَدَ الْجُنُودِ الْإِنْكِلَبِ سَكَرَ سَكْرًا وَغِيْمًا هُوَ فِي هَذَا

while

when

Arab



الْحَالِ مَرَّ بِهِ ضَابِطٌ فَقَالَ لَهُ مَا تَعْمَلُ هُنَا فَتَحَيَّرَ الْعَسْكَرِيُّ  
 حَبِيرَةً وَوَطِيءً كَأَنَّهُ يُرِيدُ أَنْ يَبْحَثَ عَنْ شَيْءٍ وَقَالَ لَهُ إِنِّي  
 أَبَحْتُ عَنْ عَرَائِي فَتَنَجَّبَ الضَّابِطُ غَايَةَ الْعَجَبِ مِنْ حُسْنِ  
 تَخْلِيصِهِ وَتَرَكَهُ وَأَنْصَرَفَ — إِنِّي تَأَسَّفْتُ أَسَفًا عَظِيمًا لِعَدَمِ  
 رُؤْيَيْكُمْ بِالْمَنْزِلِ عِنْدَ إِحْصَارِي الْكُتُبَ الَّتِي طَلَبْتُمُوهَا فِي الْمَكْتُوبِ  
 الَّذِي أَرْسَلْتُمُوهُ إِلَيَّ الْبَارِحَةَ — قَدْ تَصَرَّحَ لِرَافِعِ هَذِهِ الرَّخْصَةَ  
 بِالنَّفَرِجِ عَلَى جُنَيْنَتِي الْجَزِيرَةِ وَالْجِيزَةِ — أَشْكُرُكَ شُكْرًا قَلْبِيًّا  
 مِنْ إِرْسَالِكَ لِي عُنْوَانَ صَاحِبِكَ — بَعْدَ إِعْدَاثِكَ النِّحْيَةَ وَالسَّلَامَ  
 أَخْبَرَكَ أَنِّي قَدْ وَصَلْتُ بِالسَّلَامَةِ لِمَدِينَةِ مِصْرَ مُنْذُ ثَلَاثَةِ أَيَّامٍ —  
 كَانَ أَحْمَدُ يَنْظُرُ إِلَى ذَلِكَ الْغُلَامِ وَنِبَاهَتِهِ وَلُطْفِهِ نَظْرَةَ الْمُعْجَبِ —

Exercise 66.

We rejoiced greatly, when we received the books you sent (your sending of the books). — The love of one's land is a part of (من) faith. — I praised this youth's love of his country. — We rose in honour of the prince. — They have done this deed from hatred of their enemies. — After bringing excess of greeting we inform you that the inducement to write it (i.e. this letter) is to ask concerning your health and your circumstances. — I shall leave the city (my leaving of the city will be) on the 15<sup>th</sup> of November of this year. — I rejoiced greatly that your Excellency has perfect health and security (I rejoice . . . at your Excellency's possessing the perfection of etc.).

حيَاة

كَمَار

صَحْبَة

كتابَة

## Thirty-fifth Lesson.

(الْدَّرْسُ الْخَامِسُ وَالْثَلَاثُونَ)

### Nouns of Place and Time.

1. Nouns denoting the Time or Place of an action (إِسْمُ الْمَكَانِ وَالزَّمَانِ), when derived from the Simple verb are of the forms مَفْعَلٌ, مَفْعَلٌ and مَفْعَلَةٌ, e.g. (i.e. with fatha)

imperf. جَلَسَ "to sit": مَجْلِسٌ "place of sitting, assembly";  
from كَتَبَ "to write": مَكْتَبٌ "office, school";  
from قَبَرَ "to bury": مَقْبَرَةٌ "cemetery".

→ The Plural of these three forms is مَفَاعِلٌ, e.g. مَجَالِسٌ, مَقَابِرٌ, مَكَاتِبٌ.

Note 1. These nouns, when derived from verbs, which (a) have kasra or fatha in the Imperf. are usually of the form مَفْعَلٌ; (b) those from verbs with damma in the Imperf. are of the form مَفْعَلٌ. But there are many exceptions such as

مَشْرِقٌ "place of sunrise, East", مَغْرِبٌ "place of sunset, West",  
مَسْجِدٌ "place of praying, mosque", مَسْكَنٌ "dwelling place",

all from verbs, which have damma in the Imperf.

Note 2. From some verbs more than one form is used e.g.  
from كَتَبَ "to write": مَكْتَبٌ "office" and مَكْتَبَةٌ "library, book-shop";

from وَضَعَ "to place": مَوْضِعٌ and مَوْضِعٌ "place".

Note 3. A rarer form in use is مُفْعَالٌ (especially from verbs whose first radical is و or ي), e.g.

from وَلَدَ "to bear children": مَوْلَادٌ (for مِيْلَادٌ) "time of birth";

from وَعَدَ "to promise": مِيعَاتٌ (for مَوَاعِدَ) "time of fulfilling promise, term";

so also from the noun وَقْتُ "time" مِيقَاتٌ (for مَوَاقِتَ) "appointed time".

2. These nouns formed from verbs "not sound" (Less. 28, 1) are subject to the laws which control the forms of the verbs, e.g.

from قَرَّ "to settle": مَقَرٌّ (for مَقَرٌّ <sup>residence</sup>) "abode"; قَارَةً <sup>dry land, continuous</sup>

from حَلَّ "to alight": مَحَلٌّ (for مَحَلٌّ) "place", and مَحَلَّةٌ (for مَحَلَّةٌ) "city-quarter";

from قَامَ "to rise": مَقَامٌ (for مَقَامٌ) "place, position". <sup>the place</sup>

from رَعَى "to pasture": مَرْعَى "pasturage". <sup>place of pasturing</sup> <sup>مَرْعَى</sup>

3. In the Derived forms of the verb the Part. Pass. is used for the Noun of Place and Time, e.g. <sup>cp. p. 236. sec. 4. p. 261. Note 1.</sup>

from اَلْتَقَى "to meet": مَلْتَقَى "place of meeting";

from اِسْتَنْقَعَ "to collect (of water)": مُسْتَنْقَعٌ "marsh";

from صَلَّى "to pray": مُصَلَّى "place of prayer". <sup>cp. sec. 4. p. 236</sup>

### Nouns of Instrument.

4. Nouns which denote the instrument used in an action (اِسْمُ اَلْآلَةِ) are formed after the patterns: مِفْعَالٌ, <sup>(i.e. with KASRA)</sup> مِفْعَلَةٌ and مِفْعَلٌ, e.g.

from فَتَحَ "to open": مِفْتَاحٌ "a key";

from كَنَسَ "to sweep": مَكْنَسَةٌ "a broom"; <sup>كَنَسَ</sup>

from وَزَنَ "to weigh": مِيزَانٌ (for مَوْزَانٌ) "a balance";

from رَقِيَ "to ascend": مِرْقَاةٌ (for مِرْقِيَةٌ) "a ladder". <sup>plur</sup>

The Plural of مِفْعَلٌ and مِفْعَلَةٌ is مَفَاعِلُ; of مِفْعَالٌ:

مَفَاتِيحُ, مَكَانِسُ, مَفَاعِيلُ e.g.

### The Diminutive.

5. The Diminutive (اسْمُ التَّصْغِيرِ) is formed from trilateral nouns according to the pattern فُعَيْلٌ, e.g. كَلْبٌ "little dog" from كَلَبٌ.

In the case of words derived from Doubled or Weak verbs the usual changes take place, e.g. from ظَلَّ "shadow": ظُلَيْلٌ;

from بَابٌ (for بَوَّبَ) "door": بَوَيْبٌ;

from فَتَّى "youth": فُتَّى.

From quadrilateral nouns the form of the Diminutive is فُعَيْلِلٌ, e.g.

from عَقَبَ "scorpion": عَقِيبٌ.

Or if there are more letters, the form فُعَيْلِيلٌ is used, e.g.

from عَصَفُورٌ "sparrow": عَصِيفِيرٌ.

If the noun has a Feminine ending, this ending is attached to the Diminutive, e.g.

from قَلْعَةٌ "fortress": قُلَيْعَةٌ.

from سَلَمَى "Salma", (name of a woman): سَلَيْمَى.

The following Diminutives should be noted:

from أَبٌ (for أَبُو) "father": اَبْنَى (for اَبِيُو) "little father";

from أَخٌ (for أَخُو) "brother": اَخْنَى (for اَخِيُو) "little brother";

from أُخْتٌ "sister": اُخْنَى "little sister";

from ابْنٌ (for بَنُو) "son": بَنْنَى (for بَنِيُو) "little son";

from ابْنَةٌ or بِنْتُ "daughter": بَنْنَى "little daughter";



from شَيْءٌ "thing": شُيِّ شُيِّ (for شَيْءٌ) or more frequently شُيِّ "a little thing".

Note. The Diminutives are often used to express endearment or contempt. The form فَعُولٌ is often used with Proper names at the present time to express endearment, e.g. فَطْمٌ

from فَاطِمَةٌ; قَدُورٌ from الْقَادِرِ; عَبْدٌ from عَبْدُ. (عَائِشَةُ) عَيْشٌ

## Exercise 67.

إِنِّي قَصَدْتُ السَّفَرَ فَوَصَلْتُ إِلَى بَلَدٍ لَا أَعْرِفُ بِهِ أَحَدًا  
وَجُلْتُ بِهَا لَعَلِّي أَجِدُ بِهَا مَاوِيَّ أَيْبَتُ فِيهِ تِلْكَ اللَّيْلَةَ —  
الْقَاهِرَةَ عَاصِمَةَ الْقُطْرِ الْمِصْرِيِّ وَهِيَ مَقَرُّ الْجَنَابِ الْعَالِي الْخَدِيوِيِّ  
وَمَرْكَزُ حُكُومَتِهِ فِي أَيَّامِ الْمِصْرِيِّينَ الْقَدَمَاءَ عُرِفَ ذَلِكَ الْمَوْضِعُ  
بِمَنْفٍ — أَطْلَقْتُ الرِّصَاصَ عَلَى الطَّبِيِّ فَلَمْ يُصِبِ الْمَرْمَى —  
قَدْ سَرَّحُوا الْخَيْلَ لِلْمَرْعَى فِي تِلْكَ الْمَزَارِعِ — إِنَّ الْإِفْرَنْجَ يُسَمُّونَ  
مَقْيَاسَ الْحَرَارَةِ بِاسْمِ التِّرْمُومِثَرِ — الْمَسَاجِدُ مَعْبُدُ الْمُسْلِمِينَ  
— عِيدُ مِيلَادِ الْمَسِيحِ أَكْبَرُ أَعْيَادِ النَّصَارَى — مَحَلَّةُ الْإِسْمَاعِيلِيَّةِ  
فِي مَدِينَةِ مِصْرَ كَانَتْ سَابِقًا كُلَّهَا حَدَائِقَ وَبَسَائِنَ وَمُسْتَنْقَعَاتٍ  
(Less. 30, 11) يُشَاهَدُ فِيهَا مِنَ الْمَسَاكِينِ وَالْبُيُوتِ  
— يَا عَيْشُ افْتَحِي الْبَابَ بِهَذَا الْمِفْتَاحِ — يَا عُبَيْدَ اللَّهِ  
(Accus., Less. 16, 4) أَعْطِنِي شُوبَةً مِنْ هَذَا اللَّحْمِ — قَالَ



هَذَا تَقْبَلُونَ دَعْوَتِي أَنْ تَتَنَاوَلُوا الطَّعَامَ عِنْدِي فِي مَنْزِلِي  
فَدَخَلْنَا وَجَلَسْنَا عَلَى الْمُتَكَااتِ فَقَدِمَتْ لَنَا الْقَهْوَةُ ثُمَّ تَنَاوَلْنَا

## Exercise 68.

This little dog is very watchful. — This little man sweeps the room with the broom. — I went to my house and opened the door with the key. — Beirut is the residence of the Wali. Boy, weigh the wheat in the balance. — The visiting of mosques and tombs is not allowed during the time of prayer. — I saw the horses in the pasturage. — O dear Fatima, give me a little of this bread. — The customs of the East and those (the customs) of the West are different. — When the king arrived, they fired the cannons. — O little son, I ask success from God. — I bought this book in the bookshop.

## Thirty-sixth Lesson.

(الْدَّرْسُ الْسَّاسُ وَالتَّلَاثُونَ)

## The Relative Adjective.

(إِسْمُ النَّسْبَةِ)

1. The ending *ي* attached to a noun denotes that a person or thing is related to, or connected with it, generally in respect to a tribe, land, city, business etc., e.g.

عَرَبٍ "Arabs" (collective); عَرَبِيٌّ "Arabian, an Arab";

مِصْرٍ "Egypt, Cairo"; مِصْرِيٌّ "an Egyptian, a Cairene";

عِلْمٍ "science"; عِلْمِيٌّ "scientific";

يَوْمٍ "day"; يَوْمِيٌّ "daily".

{(linear) كَبْدِي = كَبْدُكَ (linear)}

If the noun has the feminine ending ة, this is dropped in the formation of the Relative Adjective, e.g.

طَبِيعَةٌ “nature”; طَبِيعِيٌّ “natural”;

صِنَاعَةٌ “art”; صِنَاعِيٌّ “artificial”;

مَكَّةُ “Mecca”; مَكِّيٌّ “Meccan”.

Letters added to the radicals in the formation of the noun sometimes drop, e.g. مَدِينَةٌ “city”; مَدَنِيٌّ “pertaining to a city”, but not always, e.g. حَدِيدٌ “iron” حَدِيدِيٌّ “iron” (adjective).

The words أَبٌ “father” and أَخٌ “brother”, take back their original *wāw* again and so form أَبَوِيٌّ “fatherly”, أَخَوِيٌّ “brotherly”.

If a noun ends in ā or an (اَ, اِ, اِي or اِيْ), this is changed into wāw before the ة e.g. مَعْنَى “meaning” forms مَعْنَوِيٌّ “abstract”; دُنْيَا “world” forms دُنْيَوِيٌّ “worldly”.

The same is the case with the *hamza* in the ending اِ, e.g. سَمَاءٌ “heaven” forms سَمَآوِيٌّ “heavenly”, but شِتَاءٌ “winter” forms شَتَوِيٌّ “wintry” (without *alif*).

From فَرَنْسَا “France” are formed فَرَنْسَوِيٌّ, فَرَنْسِيٌّ and فَرَنْسَاوِيٌّ “French”.

The Plurals of these adjectives are usually regular, e.g. الْمَصْرِيُّونَ “the Egyptians”.

2. The Feminine of the Relative Adjectives often adds to its ordinary meaning that of an abstract idea, e.g. <sup>٥</sup>إِنْسَان “man”, <sup>٥</sup>إِنْسَانِي “human”, <sup>٥</sup>إِنْسَانِيَّة “humanity”.  
<sup>٥</sup>إِلَه “God”, <sup>٥</sup>إِلَهِي “divine”, <sup>٥</sup>إِلَهِيَّة “deity”.  
<sup>٥</sup>شَهْر “month”, <sup>٥</sup>شَهْرِي “monthly”, <sup>٥</sup>شَهْرِيَّة “monthly wages”.

### Adjectives.

3. The following forms of the Adjective (<sup>٥</sup>اِسْمُ صِفَةٍ) have been already mentioned (Less. 10):

- a) <sup>٥</sup>فَاعِلُ Active Participle.
- b) <sup>٥</sup>فَعِيلُ (sometimes also used in Passive sense, e.g. <sup>٥</sup>قَتِيلُ “killed”).
- c) <sup>٥</sup>فُعُولُ.
- d) <sup>٥</sup>فُعْلَانُ.
- e) <sup>٥</sup>أَفْعَلُ (for Colours and Defects).
- f) <sup>٥</sup>مَفْعُولُ Pass. Part. (Less. 17, 4).

4. The following forms are also of common occurrence:

- g) <sup>٥</sup>فَعْلُ especially from intransitive verbs of the form <sup>٥</sup>فَعْلُ, e.g. <sup>٥</sup>صَعْبُ “difficult” from <sup>٥</sup>صَعَبَ “to be difficult”.
- h) <sup>٥</sup>فَعْلُ, e.g. <sup>٥</sup>حَسَنُ “beautiful” from <sup>٥</sup>حَسَنَ “to be beautiful”.
- i) <sup>٥</sup>فَعْلُ especially from intransitive verbs of the form <sup>٥</sup>فَعْلُ, e.g. <sup>٥</sup>فَرِحَ “joyful” from <sup>٥</sup>فَرِحَ “to be joyful”.
- j) <sup>٥</sup>فُعْلَانُ, e.g. <sup>٥</sup>عُرْيَانُ “naked”.

7. If the second part of the comparison is not a noun but a whole sentence or an adverbial determination,



it is preceded by مِمَّا (for مَا مِنْ) with a verb or the Preposition مِنْ with a suffix of the Personal Pronoun, e.g.

“the weather is pleasanter to-day than it was yesterday” or:

الْهَوَاءُ الْطَفُّ الْيَوْمَ مِنْهُ أَمْسٍ lit. “than it yesterday”.

## Exercise 69.

قد ردي bad

فَرَسِي كَانَ مِنْ أَجْوَدِ الْخَيْلِ — إِنَّهُ مِنْ أَرْدَا الْعَوَائِدِ —  
 تَعْرِضُ الْإِنْسَانِ لِنَمَّا لَا يَعْنِيهِ — بَلَدٌ فِيهَا أَتَعِيشُ فِي أَعْظَمِ  
 مَوْطِنٍ وَقَوْمٍ أَكْرَمُونَا ۖ (Proverb) الْأَعْلُ — هَذَا الشَّارِعُ  
 الْآنَ أَعْرِضُ مِنْهُ سَابِقًا — الْبَرِيحُ كَانَتْ أَشَدُّ أَمْسٍ مِنْهَا الْيَوْمَ  
 — حَضَرَ أَحَدُ الشَّامِيِّينَ إِلَى مِصْرَ وَدَخَلَ أَحَدَ الْجَوَامِعِ —  
 لِيُصَلِّيَ وَفِيمَا هُوَ هُنَاكَ رَأَى رَجُلًا عَيْثًا رَابِطَ رَأْسِهِ وَيَدَيْهِ  
 وَرِجْلَيْهِ وَعَيْنَيْهِ وَيَطْلُبُ مِنَ اللَّهِ قَاتِلًا يَا رَبِّي أَشْفِي يَا رَبِّي أَعْفِ  
 عَنِّي وَخَلِّصْنِي مِنْ أَمْرَاضِي وَأَوْجَاعِي وَأَكْثَرُ مِنْ هَذَا الْكَلَامِ  
 فَسَمِعَهُ الشَّامِيُّ وَتَضَاقَقَ وَنَظَرَ إِلَيْهِ وَقَالَ إِنَّ خَلْقَ اللَّهِ وَاحِدًا  
 جَدِيدًا غَيْرَكَ كَانَ أَسْهَلَ لَهُ مِنْ أَنْ يَقْعَدَ يُرْقِعَ فَيْكَ فَلَمَّا  
 سَمِعَهُ الْمِصْرِيُّ شَتَمَهُ وَأَنْصَرَفَ — هَذَا الْحَمَالُ أَكْثَرُ أَجْتِهَادًا  
 مِنْ ذَلِكَ — السِّكَّةُ الْحَدِيدِيَّةُ تُوَصِّلُ مِنَ الْإِسْكَندَرِيَّةِ إِلَى مِصْرَ  
 — إِنَّ الْبِطَالََةَ وَالْكَسَلَ أَحْلَى مَذَاقًا مِنَ الْعَسَلِ (Proverb) —  
 كَسِلَ خَلَوُ



Exercise 70.

This water-carrier is more diligent to-day than he was yesterday. — My ink is blacker than yours (thy ink). — We arrived in Cairo by rail. — The Egyptian is cleverer than the Syrian. — If God will, the weather will be better to-morrow than it was yesterday. — This Englishman is prouder (stronger as to pride) than that Frenchman. — The porters are more diligent than the tailors. — The crowd at the festivities was greater than we thought. — We went further away than we intended. — This wine is excellent, it is more excellent than that, which we drank yesterday.

Thirty-seventh Lesson.

(الدَّرْسُ السَّابِعُ وَالثَّلَاثُونَ)

1. Words may be divided according to their meaning into: a) Class names (اسْمُ الْجِنْسِ): b) Proper names (الْعَلَمُ).

2. The Class names are divided into:

a) Concrete (اسْمُ عَيْنٍ), whether Nouns as رَجُلٌ "man", فَرَسٌ "horse" or Adjectives as رَاكِبٌ "riding", جَالِسٌ "sitting".

b) Abstract (اسْمُ مَعْنَى), whether Nouns as عِلْمٌ "science", جَهْلٌ "ignorance" or Adjectives as مَفْهُومٌ "understood", مُضْمَرٌ "concealed".

Abstract nouns when used in a general sense and without further determination always take the Article, e.g.

الشَّجَاعَةُ فَضِيلَةٌ "bravery is a virtue";

so also with names of material, e.g.

الذَّهَبُ وَالْفِضَّةُ مَعْدِنَانِ "gold and silver are two metals".

اسْمُ الْعَلَمِ = اسْمُ الْجِنْسِ  
اسْمُ عَيْنٍ

### Proper Names.

3. Proper names are always definite and so can be the subject of a Nominal sentence, e.g. <sup>زَيْدٌ رَجُلٌ</sup> "Zaid is a man".

Proper names are either Simple or Compound.

The Simple may consist of three or more radicals, e.g. <sup>زَيْدٌ</sup> Zaid; <sup>جَعْفَرٌ</sup> Ja'far.

The Compound may consist of:

- a) Two names placed together, e.g. <sup>بَعْلَبَكٌ</sup> Ba'albek, *Baal Bacchus*  
 or b) A noun with a Genitive, e.g. <sup>عَبْدُ اللَّهِ</sup> 'Abdallah,  
<sup>عَبْدُ الرَّحْمَنِ</sup> 'Abd-errahman, <sup>إِمْرُؤُ الْقَيْسِ</sup> Imruulkais,  
 or c) A sentence, e.g. <sup>تَأَبَّطُ شَرًّا</sup> Ta'abbata sharran (lit. he carried mischief i.e. a sword, under his armpits).

4. Personal names are of three kinds:

- a) The Name in the strict sense (<sup>إِسْمٌ</sup>) as <sup>زَيْدٌ</sup>, <sup>جَعْفَرٌ</sup>.  
 b) The Kunya (<sup>كُنْيَةٌ</sup>) or name containing a term of relation such as "father, mother, brother etc.", e.g. <sup>أَبْنُ بَطُوطَةَ</sup>, <sup>أُمُ كَلْثُومٍ</sup>, <sup>أَبُو عَمْرٍو</sup>.

c) The Nickname (<sup>لَقَبٌ</sup>) usually given to a man, when he has grown up referring to some quality in him or event with which he has become associated etc., e.g. <sup>بَطَّةٌ</sup> (properly "a duck"), <sup>قَفَّةٌ</sup> (properly "a basket").

Note 1. Some Proper Names always have the Article as <sup>أَلْحَارِثُ</sup> (lit. the ploughman).

Note 2. The name 'Omar is distinguished from 'Amr by the fact that the latter has always an otiose و at the end in the Nom. and Gen., e.g. <sup>عَمْرُو</sup> and <sup>عَمْرُو</sup>. The Accus. of both is <sup>عَمْرًا</sup>.

For the Declension of the Proper names and for exercises see Less. 41.

# Thirty-eighth Lesson.

(الْدَّرْسُ الثَّامِنُ وَالثَّلَاثُونَ)

## The Feminine. (See Wright vol. I pp. 177 ff.)

1. For the formation of the Feminine see Less. 2.

Certain Substantives are feminine without a special ending:

أَرْضٌ earth, land.

أَفْعَى viper. (افعى = span)

بَيْتٌ well.

حَرْبٌ { war (sometimes masc.).

دَارٌ house. (sometimes m.)

دِرْعٌ { coat of mail (sometimes masc., always masc. when used in the meaning of "smock"). *read woman's shift.*

دَلْوٌ { bucket (sometimes masc.).

رَحَى mill.

رِيحٌ { wind (sometimes masc.).

شَمْسٌ sun. (*but as = pendant or collar it is masc.*)

ضَبُعٌ { hyena (sometimes masc.).

عَرَوْضٌ foot (of verse). *cp عَرْضٌ breadth.*

عَصَا staff.

عُقَابٌ eagle.

عَقْرَبٌ scorpion.

فَأْسٌ axe.

فِرْدَوْسٌ { Paradise (masc. when it means "park").

كَاسٌ cup.

مَنْجَنِيْقٌ { catapult (sometimes masc.). *machine military*

مَوْسَى razor.

نَارٌ fire.

نَعْلٌ sandal.

نَفْسٌ { soul (with the meaning "person" in counting, it is masc. "breath" is masc.).

2. The following words are of Common Gender:

أَبْهَامٌ thumb (usually masc.).

أَرْنبٌ hare (usually fem.).

أَزَارٌ veil.

أَصْبَعٌ finger.

أَصْبَعٌ

*collective plants + animals (mascinate) from by sa X single parts of body X certain utensils.*

בֶּשֶׂר man. בֶּשֶׂר morning.

× חֲדָי breast. חֲדָי natural disposition.

× חֲלִיב fox. חֲלִיב way.

× חֲנֹךְ { wing (usually  
masc.). } hinder part.

חָל { condition (usually  
fem.). } { nuptials (masc.  
with the meaning  
"bridal feast"). }

חֲנוּת shop. חֲנוּת honey.

חֲמֶר wine. חֲמֶר or neck.

דִּקָּן shop. דִּקָּן { spider (generally  
fem.). }

רוּח spirit.

× סִבִּיל path. סִבִּיל horse.

סֵרִי night journey. סֵרִי boat.

סִכִּין knife. סִכִּין { kettle (generally  
fem.). }

× סִלַּח weapon. סִלַּח neck.

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile

× סִלַּח (m) missile



FROM WHICH HOUSES OF a  
 1907. *nomes unitalis*

زیستون

شجر

تَقْبَانِ

فَعَلَى, e.g.

كَبِيرٌ "great"; الْكَبِيرُ "the greatest" (masc.); الْكُبْرَى

عَالٍ "high"; الْأَعْلَى "the highest" (masc.); الْعُلَى "the



d) The following should also be noticed:

Masc. <sup>أَوَّلُ</sup> "the first"; Fem. <sup>أُولَى</sup>.

„ <sup>آخِرُ</sup> "the other"; „ <sup>آخِرَى</sup>.

<sup>أُنْثَى</sup> "feminine" } (no Masc.)  
<sup>حُبْلَى</sup> "pregnant" }

6. The Feminine ending <sup>اء</sup> (the so-called <sup>أَلِفٌ</sup> "the lengthened alif") is used:

a) with some Substantives, e.g. <sup>صَحْرَاءُ</sup> "desert",  
<sup>كِبْرِيَاءُ</sup> "greatness, pride".

b) with Adjectives of the form <sup>أَفْعَلٌ</sup> denoting Colours or Defects (Less. 10, 2), e.g. <sup>أَسْوَدٌ</sup> "black", Fem. <sup>سَوْدَاءُ</sup>.

7. Some Adjectives have no special ending for the Feminine, e.g. <sup>فَعِيلٌ</sup> when they have a Passive meaning as <sup>إِبْنَةٌ قَتِيلٌ</sup> "a slain girl"; also those of the form <sup>فَعُولٌ</sup> when they have an Active meaning as <sup>إِبْنَةٌ صَبُورٌ</sup> "a patient girl"; also certain Adjectives which can only refer to women as <sup>حَامِلٌ</sup> "pregnant", <sup>مُرْضِعٌ</sup> "one who gives suck", <sup>عَاقِرٌ</sup> "barren".

Note. Foreign words are treated as Feminines, even when they were originally Masc., e.g. <sup>قُنْصَلَاتُو</sup> "consulate", <sup>بُرُوتْسَنَتُو</sup> "protest" (legal).

Exercise 71. <sup>نحو</sup> <sup>فَرْقِ</sup>

قَفَا (يا خَلِيلِي: <sup>تَبَكَّ</sup>) (Less. 15, 3 a) مِنْ ذِكْرِي

حَبِيبِ (أَمْرُو الْقَيْسِ) — حَضَرَ رَجُلٌ بَيْنَ يَدَيِ <sup>بَعَصَ</sup>

الْمُلُوكُ فَأَعْلَنَ لَهُ السُّلْطَانُ فَقَالَ لَهُ الرَّجُلُ إِنَّمَا أَنْتَ كَالسَّمَاءِ  
 إِذَا أَرَعَدْتَ وَأَبْرَقْتَ فَقَدْ قَرُبَ خَيْرُهَا فَسَكَنَ غَضَبَهُ وَأَحْسَنَ  
 إِلَيْهِ — أَعْطَوْهُ إِبِلًا كَثِيرَةً وَدِرْعًا ثَقِيلَةً — إِنَّ أَمِيرَ الْمُؤْمِنِينَ  
 هَارُونَ الرَّشِيدَ خَرَجَ يَوْمًا مِنَ الْيَمِّ هُوَ وَأَبُو يَعْقُوبَ النَّدِيمُ  
 وَجَعْفَرُ الْبَرْمَكِيُّ وَأَبُو نُوَّاسٍ وَسَارُوا فِي الصَّحَرَاءِ — خَرَجَ أَعْرَابِيٌّ  
 قَدْ وَلَّاهُ الْحُجَّاجُ بَعْضَ النَّوَاحِي فَأَقَامَ بِهَا مُدَّةً طَوِيلَةً فَلَمَّا كَانَ  
 فِي بَعْضِ الْأَيَّامِ وَرَدَ عَلَيْهِ أَعْرَابِيٌّ مِنْ حَيِّهِ فَقَدَّمَ إِلَيْهِ الطَّعَامَ  
 وَكَانَ إِذْ ذَاكَ جَائِعًا فَسَأَلَهُ عَنْ أَهْلِهِ وَقَالَ مَا حَالُ ابْنِي عُمَيْرٍ  
 قَالَ عَلَى مَا نُحِبُّ قَدْ مَلَأَ الْأَرْضَ وَالْحَيَّ رَجَالًا وَنِسَاءً قَالَ فَمَا  
 فَعَلْتَ أَمْ عُمَيْرٌ قَالَ صَالِحٌ أَيْضًا قَالَ فَمَا حَالُ الدَّارِ قَالَ عَاصِرَةٌ  
 بِأَهْلِهَا قَالَ وَكَلَبْنَا إِيْقَاعَ قَالَ قَدْ مَلَأَ الْحَيَّ نَحْجًا قَالَ فَمَا حَالُ  
 جَمَلِي زُرَيْقٍ قَالَ عَلَى مَا يَسُرُّكَ قَالَ فَأَلْتَقَيْتُ إِلَى خَادِمِهِ وَقَالَ  
 أَرْفَعِ الطَّعَامَ فَرَفَعَهُ وَلَمْ يَشْبَعِ الْأَعْرَابِيُّ ثُمَّ أَقْبَلَ عَلَيْهِ يَسْأَلُهُ  
 وَقَالَ يَا مُبَارَكَ النَّاصِيَةِ أَعِدْ عَلَيَّ مَا ذَكَرْتَ قَالَ سَلْ عَمَّا بَدَا  
 لَكَ قَالَ فَمَا حَالُ كَلْبِي إِيْقَاعٍ قَالَ مَاتَ قَالَ فَمَا الَّذِي أَمَاتَهُ  
 قَالَ أَخْتَنَّقُ بِعَظْمَةٍ مِنْ عِظَامِ جَمَلِكَ زُرَيْقٍ فَمَاتَ قَالَ أَوَمَاتَ  
 جَمَلِي زُرَيْقٍ قَالَ نَعَمْ قَالَ وَمَا الَّذِي أَمَاتَهُ قَالَ كُثُرَ نَقْلُ

الماء إِلَى قَبْرِ أُمِّ عُمَيْرٍ قَالَ أَوَمَاتَ أُمِّ عُمَيْرٍ قَالَ نَعَمْ قَالَ وَمَا  
الَّذِي أَمَاتَهَا قَالَ كَثْرَةُ بُكَائِهَا عَلَى عُمَيْرٍ قَالَ أَوَمَاتَ عُمَيْرٍ قَالَ  
نَعَمْ قَالَ وَمَا الَّذِي أَمَاتَهُ قَالَ سَقَطَتْ عَلَيْهِ الدَّارُ قَالَ أَوَسَقَطَتْ  
الدَّارُ قَالَ نَعَمْ فَقَامَ لَهُ بِالْعَصَا ضَارِبًا فَوُتِيَ مِنْ بَيْنِ يَدَيْهِ هَارِبًا —

## Exercise 72.

When I went out of the city, I met two women, the one of them (was) white and the other black. — The lazy girl has not done what I commanded her. — This world is the house of transitoriness, and the other world is the house of eternity. — The sheikh gave me many horses. — The memory of the friend will be lasting. — No tree is found in the desert. — The condition of my friend is not (لَيْسَ) good. — My soul yearns to meet thee (for thy meeting). — Hind is a patient girl. — The pride of men will be punished. — The minister has received the highest grade of this order.

## Thirty-ninth Lesson.

(الْدَّرْسُ التَّاسِعُ وَالثَّلَاثُونَ)

## Number.

1. For the three Numbers: Singular (مُفْرَدٌ), Dual (مُتَنِي) and Plural (جَمْعٌ) see Lessons 3, 4 and 5.

2. The Sound Plural (جَمْعٌ سَالِمٌ) Masculine is used for:

1) Masculine Proper Names (except those which end in ة), e.g. زَيْدُونَ.





3. The Sound Plural Feminine is used for:

1. Feminine Proper Names, e.g. هِنْدٌ, Plur. هِنْدَاتٌ; also for Masculines ending in ة, e.g. طَرْفَةٌ, Plur. طَرْفَاتٌ.

2) Many Class names ending in ة, e.g. حَارَةٌ "city-quarter", Plur. حَارَاتٌ.

3) The Feminines of Adjectives, whose Masc. takes the Sound Masc. Plur., e.g. كَاتِبَاتٌ "female writers", خِيَّاطَاتٌ "tailoresses", مِصْرِيَّاتٌ "Egyptian women".

4) Adjectives the Feminine of which end in يَ or اَ (Less. 38, 5, 6), e.g. كُبْرَى "greatest" (fem.), Plur. كُبْرَيَاتٌ (rare); خَضْرَاءُ "green" (fem.), Plur. خَضِرَوَاتٌ.

5) Names of the Letters of the alphabet and of the months, e.g. أَلِفٌ "alif", Plur. أَلِفَاتٌ; مُحَرَّمٌ the month Muḥarram, Plur. مُحَرَّمَاتٌ.

6) Verbal Nouns of the Derived forms, e.g. تَأْلِيفٌ "written work", Plur. تَأْلِيفَاتٌ; تَصَرُّفٌ "disposal", Plur. تَصَرُّفَاتٌ. *Arabic*

But the Verbal Nouns of the II. and IV. forms have also Broken Plurals, e.g. تَصْوِيرٌ "picture", Plur. تَصَاوِيرٌ; إِرْجَافٌ "false news", Plur. إِرْجَافَاتٌ. *(the nouns with four radicals ١٠٢٠٢٧)*

7) Diminutives of words denoting things and irrational beings, e.g. كَلْبٌ "little dog", Plur. كَلْبِيَّاتٌ.

8) Foreign words, even when they denote male persons, e.g. أَغَا (Turkish) "Aga", Plur. أَغَوَاتٌ (خَوَاجَا); خَوَاجَةٌ (Persian) "Sir", Plur. خَوَاجَاتٌ; بَكٌ (Turkish) "Bey", Plur. بَكَوَاتٌ.



Note. قُنُصَلَاتُو (Less. 38, 7, Note) makes Plur. قُنُصَلَاتَات.

Another form is قُنُصُلِيَّة, Plur. قُنُصُلِيَّات.

Note the two following words: *mass. or common gender*

(٧) حَمَامٌ "bath", Plur. حَمَامَات; سَمَاءٌ "heaven", Plur.

سَمَاءَات (or سَمَوَات) cf. Less. 36, 1. *also*

Note 1. The Sound Fem. Plural of the Participles (especially of the Pass. Part.) is often used with a Neuter meaning, e.g. كَائِنَات or مَوْجُودَات "existing things", مَخْلُوقَات "created things". مَكْتُوبَات = written things. *also* مَكْتُوبَات = letters.

Note 2. Of words derived from verbs that end in و or ي typical Sound Fem. Plurals are: from صَلَّاة (also written صَلَوَة cf. Intro. § 6, Note 3) "prayer", Plur. صَلَوَات; from فَتَاة "young girl"; Plur. فَتَيَّات or فَتَوَات.

## Broken Plurals.

4. The most frequently used forms of the Broken Plural (جَمْعٌ مُكْسَرٌ) are:

### A. From triliteral nouns.

1. فَعْلٌ (rare).

From فَاعِلٌ; e.g. صَاحِبٌ "companion", Plur. صَحَبٌ.

2. فُعْلٌ.

*also* أَصْحَابٌ

a) From أَفْعَلٌ (adjectives denoting colours and defects), e.g. أَزْرَقٌ "blue", Plur. زُرْقٌ; أَسْوَدٌ "black", Plur. بَيْضٌ (for بَيْضٌ). أَبْيَضٌ "white", Plur. بَيْضٌ.

b) From فَعْلَاءُ (fem. of the preceding), e.g. زُرْقَاءُ "blue" (fem.), Plur. زُرْقٌ.

c) From فَعَلَ, e.g. أَسَدٌ "lion", Plur. أُسَدٌ; دَارٌ (for دُورٌ) "house", Plur. دُورٌ, cf. Note to 5.

### 3. فَعَلَ.

From فَعَلَةً (rarely فَعْلَةً), e.g. قِطْعَةٌ "piece", Plur. قِطَعٌ; مِلَّةٌ (for مِلَّةٌ) "religion", Plur. مِلَلٌ; سِيْرَةٌ "manner of life", Plur. سِيَرٌ; خِيْمَةٌ "tent", Plur. خِيَمٌ.

### 4. فَعَّلَ.

a) From فَعَّلَةً, e.g. رُتْبَةٌ "rank", Plur. رُتَبٌ; قُبَّةٌ "dome", Plur. قُبَبٌ; صُورَةٌ "form", Plur. صُورٌ.

b) From فَعَّلَى (cf. Less. 38, 5), e.g. أُخْرَى "other" (fem.), Plur. أُخَرٌ (without nunation); أَكْبَرَى "the greatest" (fem.), Plur. أَكْبَرٌ.

c) From فَعَّلَةً (especially from words with medial و or ی), e.g. دَوْلَةٌ "dynasty", Plur. دَوْلٌ; قَرْيَةٌ "village", Plur. قُرَى. شهر (Heb)

d) From فَعَّلَةً (rare), e.g. لَحِيَّةٌ "beard", Plur. لَحَى.

### 5. فَعَّلَ.

a) From فَعَّلَالٌ (but not from words in which the second radical is doubled or from those that end in و or ی), e.g. كِتَابٌ "book", Plur. كُتُبٌ.

b) From فَعَّلِلٌ (but not from words, the third radical of which is و or ی), e.g. طَرِيقٌ "way", Plur. طُرُقٌ.

c) From فَعَّلِلَةً, e.g. مَدِينَةٌ "city", Plur. مَدَنٌ.

d) From فَعُولٌ, e.g. رَسُولٌ "messenger, ambassador",  
Plur. رُسُلٌ.

e) From فَعَلَ or فَعِلَ (rare), e.g. سَقَفٌ "roof", Plur. سُقُفٌ.

Note. فَعُلٌ is often met with beside فَعَلَ (see 1), e.g. أَسَدٌ  
"lion", Plur. أُسْدٌ or أَسَدٌ.

## 6. فَعَالٌ.

a) From فَعَلَ, e.g. كَلَبٌ "dog", Plur. كِلَابٌ; رَمَحٌ  
"lance", Plur. رِمَاحٌ; زِقٌّ "wine-skin", Plur. زِقَانٌ; ثَوْبٌ  
"garment", Plur. ثِيَابٌ; رِيحٌ "wind", Plur. رِيَّاحٌ.

b) From فَعَلَ, e.g. رَجُلٌ "man", Plur. رِجَالٌ.

c) From فَعَلَ and فَعَّلَ, e.g. جَبَلٌ "mountain", Plur.  
جِبَالٌ; رَقَبَةٌ "neck", Plur. رِقَابٌ; دَارٌ (for دَوْرٌ) "house",  
Plur. دِيَارٌ (with the meaning "land").

d) From فَعِيلٌ (but not when used with Passive meaning), e.g. كَرِيمٌ "generous", Plur. كِرَامٌ.

e) From فَعَّلَ, e.g. رُقْعَةٌ "piece of paper", Plur. رِقَاعٌ.

f) From فَعَّلَ, e.g. نَعَجَةٌ "sheep" Plur. نِعَاجٌ.

## 7. فَعِيلٌ.

a) From فَعَلَ, e.g. عَبْدٌ "slave", Plur. عَبِيدٌ.

b) From فَعَالٌ, e.g. حِمَارٌ "ass", Plur. حَمِيرٌ.

## 8. فُعُولٌ.

a) From فَعَلَ, e.g. قَلْبٌ "heart"; Plur. قُلُوبٌ; عِلْمٌ  
"science", Plur. عُلُومٌ; جُنْدٌ "troop", Plur. جُنُودٌ; حَقٌّ

“right”, Plur. يَمِينٌ; رُؤُوسٌ “head”, Plur. رَأْسٌ; حُقُوقٌ “house”, Plur. بُيُوتٌ.

b) From فَعَّلَ, e.g. أَسَدٌ “lion”, Plur. أُسُودٌ; مَلِكٌ “king”, Plur. مُلُوكٌ.

c) From فَاعِلٌ (but not when second radical is doubled, or the medial radical is و or ي), e.g. شَهِيدٌ “witness”, Plur. شُهَدَاءٌ.

then 'participle denotes a human agent  
masc. plur. is always of the form فَاعِلُونَ.

Driven  
by logical Arabic Grammar

“sleeper”, Plur. نُومٌ.

9. فَعَّلَ.

From فَاعِلٌ, e.g. حَاكِمٌ “judge”, Plur. حُكَمَاءٌ; نَائِمٌ “sleeper”, Plur. نُومٌ.

حُكَمَاءٌ

10. فُعِّلَ.

Only from فَاعِلٌ, e.g. كَاتِبٌ “writer”, Plur. كُتَّابٌ.  
cf. خَادِمٌ = servants.

11. فَعَّلَ.

Only from فَاعِلٌ when it denotes rational beings and has not و or ي as third radical, e.g. كَاتِبٌ “writer”, Plur. كَاتِبُونَ; بَائِعٌ “seller”, Plur. بَاِعَةٌ (for بَاِيعَةٌ).

12. فُعِّلَ.

Only from فَاعِلٌ when the third radical is و or ي and the word denotes rational beings, e.g. وَالٍ “governor”, Plur. وُلَاةٌ (for وُلِيَّةٌ); قَاضٍ “judge”, Plur. قُضَاةٌ (for قُضِيَّةٌ).

13. فُعِّلَ. (may take plur. فُعِّلُونَ)

a) From فَعَّلَ in words with medial و or ي, e.g. ثَوْرٌ “ox”, Plur. ثَوَرٌ.

- b) From فَعَلَ when the third radical is و or ي, e.g. أَخَوْتُ (for أَخُو) "brother", Plur. إِخْوَةٌ.
- c) From فَعَّلَ, e.g. غَزَّلَ "gazelle", Plur. غَزَلَةٌ.
- d) From فَعِيلٌ when the third radical is و or ي, e.g. صَبَّيْتُ (for صَبِيُو) "boy", Plur. صَبِيَّةٌ.

14. أَفْعَلَ.

- a) From فَعَّلَ, e.g. بَحَّرَ "sea", Plur. أَبْحَرُ; عَيْنَ "eye", Plur. أَعْيَنَ.
- b) From فَعَّلَ, e.g. رَجَّلَ "foot", Plur. أَرْجَلَ.
- c) From فَعَّلَ, e.g. قَفَّلَ "bolt", Plur. أَقْفَلَ.
- d) From Feminines, which do not end in ة, and which have a long vowel between the second and third radical, e.g. ذِرَاعَ "arm", Plur. أَذْرُعَ; يَمِينَ "oath", Plur. أَيَمَنَ.

15. فَعَالَةٌ (rare).

- a) From فَعَّلَ, e.g. حَجَّرَ "stone", Plur. حَجَارَةٌ.
- b) From فَاعَلَ, e.g. صَاحَبَ "friend, owner", Plur. صَحَابَةٌ (and صَحَابَةٌ).

16. فُعُولَةٌ (rare).

From فَعَّلَ when the second radical is doubled, e.g. عَمَّ "uncle", Plur. عُمُوَّةٌ.

17. أَفْعَالٌ.

- a) From فَعَّلَ (فَعَّلَ especially, when the first radical is و or the middle radical is و or ي), e.g. شَخَّصَ "person",



Plur. أَشْخَاصٌ; وَقْتُ "time", Plur. أَوْقَاتٌ; لَوْنٌ "colour",  
 Plur. أَلْوَانٌ; يَوْمٌ "day", Plur. أَيَّامٌ (for أَيَّوَامٌ); شَيْءٌ "thing",  
 Plur. أَشْيَاءٌ (without nunation, cf. Less. 41, 2a); طِفْلٌ  
 "suckling", Plur. أَطْفَالٌ; رُوحٌ "spirit", Plur. أَرْوَاحٌ.

b) From فَعَّلٌ, e.g. سَبَّبَ "cause", Plur. أَسْبَابٌ; حَالٌ  
 (for حَوَالٌ) "condition", Plur. أَحْوَالٌ; ابْنٌ (for بَنُو) "son",  
 Plur. أَبْنَاءٌ.

c) From فَاعِلٌ, e.g. صَاحِبٌ "friend", Plur. أَصْحَابٌ.

d) From فَعِيلٌ (not with Passive sense); e.g. شَرِيفٌ  
 "noble", Plur. أَشْرَافٌ; مَيِّتٌ (for مَوِيتٌ) "dead", Plur. أَمْوَاتٌ.

e) Note specially عَدُوٌّ "enemy", Plur. أَعْدَاءٌ.

### 18. أَفْعَلَةٌ.

a) From فُعَالٌ, e.g. طَعَامٌ "food", Plur. أَطْعَمَةٌ; دَوَاءٌ  
 "physic", Plur. أَدْوِيَةٌ; سِلَاحٌ "weapon", Plur. أَسْلِحَةٌ; إِمَامٌ  
 "Imam, leader of prayer", Plur. أَئِمَّةٌ (for أَائِمَّةٌ); إِنَاءٌ  
 "vessel", Plur. أَتْرَبَةٌ; تَرَابٌ "dust", Plur. أَتْرَبَةٌ.

b) From فَعِيلٌ (especially with Adjectives, the second  
 radical of which is doubled, or of which the third radical  
 is و or ي), e.g. رَغِيفٌ "loaf", Plur. أَرْغَفَةٌ; دَلِيلٌ  
 "proof", Plur. أَدِلَّةٌ (for أَدِلَّةٌ); عَزِيزٌ "valuable, dear", Plur.  
 أَعْزَرَةٌ (for أَعْزَرَةٌ).

c) From فَعُولٌ, e.g. عَمُودٌ "column", Plur. أَعْمِدَةٌ.

d) Note specially وَادٍ "valley", Plur. أَوْدِيَةٌ.

19. اَفْعَلَاءَ.

From فَعِيلٌ (especially from roots with doubled second radical, or with final و or ی), when it refers to male persons, e.g. صَدِيقٌ "friend", Plur. أَصْدِقَاءُ; طَبِيبٌ "physician", Plur. أَطْبَاءُ (for أَطِبَّاءَ); غَنِيٌّ "rich", Plur. أَغْنِيَاءُ.

1.6 from words geminate do follow the form فَعِيلٌ  
4. حَبِيبٌ  
6 مَوْتٌ  
1. كَيْسٌ

20. فَعَلَى.

- a) From فَعِيلٌ usually with Passive meaning, e.g. قَتِيلٌ "slain", Plur. قَتَلَى; جَرِيحٌ "wounded", Plur. جَرَحَى; مَوْتٌ (for مَوِيتٌ) "dead", Plur. مَوَاتَى.
- b) From فَعْلَانُ, e.g. كَسَلَانُ "idle", Plur. كَسَلَى.

21. فَعَلَاءُ.

- a) From فَعِيلٌ (of male persons but not in words with doubled second radical or ending in و or ی), e.g. وَزِيرٌ "minister", Plur. وَزَرَاءُ; فَقِيرٌ "poor", Plur. فَقَرَاءُ.
- b) From فَاعِلٌ, e.g. شَاعِرٌ "poet", Plur. شَعَرَاءُ.
- c) Note specially خَلِيفَةٌ "Caliph", Plur. خُلَفَاءُ.

22. فَعْلَانُ (for فَعْلَانٌ) (cp. *o'leany-com* p. 127)

- a) From فَعْلٌ (especially from words with medial و), e.g. نَارٌ (for نَوْرٌ) "fire", Plur. نَوَارٌ; أَخٌ (for أَخُو) "brother", Plur. إِخْوَانٌ.
- b) From فُعْلٌ (medial و), e.g. حُوتٌ "large fish", Plur. حَيْتَانٌ.

gāma  
gardeā  
pl. gūnā

- c) From فُعَلٌ, e.g. غَزَالٌ "gazelle", Plur. غَزَالَانٌ; غُلَامٌ "boy", Plur. غُلَمَانٌ.  
 d) From فَعِيلٌ, e.g. صَبِيٌّ "boy", Plur. صَبِيَّانٌ.  
 e) From فَاعِلٌ, e.g. حَائِطٌ "wall", Plur. حِيطَانٌ.

### 23. فُعَلَانٌ.

- a) From فَعَلٌ, e.g. بَلَدٌ "district", Plur. بُلْدَانٌ.  
 b) From فَاعِلٌ (used as substantive, but not medial or ى), e.g. فَارِسٌ "rider", Plur. فُرْسَانٌ; شَابٌ (for شَابِبٌ) "youth", Plur. شُبَّانٌ.  
 c) From فُعَالٌ, e.g. شَجَاعٌ "brave", Plur. شُجْعَانٌ.  
 d) From أَفْعَلٌ (Colours and Defects), e.g. أَعْرَجٌ "lame", Plur. عُرْجَانٌ.

### Exercise 73.

قِيلَ إِنَّهُ كَانَ لِأَحَدِ الْأَغْنِيَاءِ رَاعٍ يَرَعِي غَنَمًا فِي إِحْدَى  
 الْبَرَارِي وَكَانَ قَدْ عَيَّنَ لَهُ مَعَاشًا فِيهِ شَيْءٌ مِنَ السَّمَنِ فَكَانَ  
 الرَّاعِي يُبْقِي السَّمَنَ وَيَذْخَرُهُ فِي جَرَّةٍ لَهُ كَانَتْ مُعَلَّقَةً <sup>hung up</sup> فِي كُوْحِهِ <sup>his tent</sup>  
 فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ جَالِسٌ فِي كُوْحِهِ عِنْدَ غُرُوبِ الشَّمْسِ  
 وَهُوَ مُتَكِيٌّ عَلَى عَصَاهُ أَخَذَ يَتَفَكَّرُ بِمَا يَعْمَلُهُ فِيمَا أَجْتَمَعَ مِنَ  
 السَّمَنِ فَقَالَ فِي نَفْسِهِ إِنِّي سَأَذْهَبُ بِهِ غَدًا إِلَى السُّوقِ وَأَبِيعُهُ  
 وَأَشْتَرِي بِثَمَنِهِ نَجْجَةً حَامِلًا (see Less. 38, 7) فَتَصْعُقُ لِي نَجْجَةٌ  
 أُخْرَى ثُمَّ تَكْبُرُ هَذِهِ وَتَلِدُ لِي مَعَ أُمِّهَا نَعَاجًا أُخَرَ وَهَكَذَا

إِلَى أَنْ يَصِيرَ عِنْدِي قَطِيعٌ كَبِيرٌ فَأَرُدُّ مَا عِنْدِي مِنَ الْغَنَمِ إِلَى

صَاحِبِهِ. وَاتَّخِذْ لِي أَجِيرًا يَرَى غَنَمِي وَابْتِنِي لِي قَصْرًا عَظِيمًا

فَازِينَهُ بِالْمَفْرُوشَاتِ الْحَسَنَةِ وَالْأَنْبِيَةِ الْمُرْصَعَةِ وَالْمَنْقُوشَاتِ الْبِهَاجَةِ

وَمَتَى بَلَغَ رُشْدُ وَلَدِي أَحْضِرْ لَهُ مُعَلِّمًا أَدِيبًا حَكِيمًا يَعْلِمُهُ

الْأَدَبَ وَالْحِكْمَةَ وَأُمْرَهُ بِطَاعَتِي وَأَحْتِرَامِي فَإِنْ أَمْتَنَّا

وَرَفَعَ يَدَهُ بَعْصَاهُ فَأَصَابَتْ الْحَجَرَةَ فَكَسَرَتْهَا فَسَقَطَ السَّمْنُ عَلَى

رَأْسِهِ وَلِحْيَتِهِ وَثِيَابِهِ مُتَبَدِّدًا فِي كُلِّ جِهَةٍ فَحَزِنَ لَذَلِكَ حُزْنًا

عَظِيمًا قَتْلًا لَعَلَّ هَذَا جَزَاءُ مَنْ يُصْغِي إِلَى تَخِيلَاتِهِ —

عَظِيمًا قَتْلًا لَعَلَّ هَذَا جَزَاءُ مَنْ يُصْغِي إِلَى تَخِيلَاتِهِ —

#### Exercise 74.

The Commander of the Faithful sent ambassadors to the kings. — The governors are the officials of the Caliphs. — Praise (belongs) to God, the Lord of the worlds. — I have not seen my friends for (since) five years. — There were many vegetables in the market.

— We sat down to take (أَلَّا VI.) the food and drink we had with us (what was with us of foods and drinks).

— Five prayers on each day are incumbent on the Moslems. — The highway robber (cutter of the ways) demanded money from us. — The manner of life

(Plur.) of the first (Plur.) will be a warning to the last (Plur.). — A preacher wished to say, "Improve your hearts", and he said, "Skin your dogs". — We said

farewell to our (the) dear friends. — Kings have pages (youths) and slaves. — In Beirut there are many schools for boys.

— Kings have pages (youths) and slaves. — In Beirut there are many schools for boys.

— Kings have pages (youths) and slaves. — In Beirut there are many schools for boys.

— Kings have pages (youths) and slaves. — In Beirut there are many schools for boys.



## Fortieth Lesson.

(الدَّرْسُ الْارْبَعُونَ)

## Broken Plurals of trilateral nouns continued.

## 24. فَوَاعِلُ.

a) From فَاعِلٌ, e.g. فَارِسٌ "rider", Plur. فَوَارِسٌ; سَاحِلٌ "coast", Plur. سَوَاحِلُ.   
*by which denoting an human*   
 جَوَازِةٌ "mosque"   
 جَوَارِي

b) From فَاعِلَةٌ, e.g. حَادِثَةٌ "novelty", Plur. حَوَادِثُ;   
 خَوَاصُّ (for خَاصَّةٌ) "nobles", Plur. خَوَاصُّ (for خَوَاصِصُ);   
 جَارِيَةٌ "slave-girl", Plur. جَوَارِي (for جَوَارِي) cf. Less. 41.

## 25. فَعَائِلُ.

From Feminine nouns, which have a long vowel   
 between the second and third radicals, e.g. عَجُوزٌ "old   
 woman", Plur. عَجَائِرُ; رِسَالَةٌ "letter", Plur. رِسَائِلُ;   
 عَجِيبَةٌ "wonderful thing", Plur. عَجَائِبُ.

Note specially ضَمِيرٌ "pronoun", Plur. ضَمَائِرُ.

## 26. فَعَالٌ (with Article أَلْفَعَالِي).

a) From فَعْلَاءٌ, e.g. عَذْرَاءٌ "maiden", Plur. عَذَارٍ (with   
 Article أَلْعَذَارِي). عَذَارَى (cf. 27 p. 269)   
 خَدَاوِي

b) From فَعْلَى, e.g. فَتْوَى "legal decision", Plur. فَتَوَا.

c) Note specially لَيْلٌ "night", Plur. لَيَالٍ; أَهْلٌ "people, family", Plur. أَهَالٍ "inhabitants"; أَرْضٌ "earth",   
 Plur. أَرَاضٍ "lands".



## 27. فَعَالَى.

a) Is used with 26 a, b; so عَدَارَى and فَنَآوَى.

b) From فَعَلَى (Feminine, but not that of the Superlative), e.g. حَبَلَى "pregnant", Plur. حَبَالَى.

c) From فَعْلَانُ, e.g. كَسْلَانُ "idle", Plur. كَسَالَى.

d) From فَعِيلَةٌ (with final و or ي), e.g. هَدِيَّةٌ "gift", Plur. هَدَايَا; مَنِيَّةٌ "fate, death", Plur. مَنَايَا; رَعِيَّةٌ "flock", Plur. رَعَايَا "subjects".

e) From فَاعِلَةٌ (with medial و and also final و or ي), e.g. زَاوِيَةٌ "corner", Plur. زَوَايَا.

## B. Broken Plurals of quadriliteral nouns.

1. The three forms that occur have been mentioned already in Less. 5.

## 28. فَعَالُلُ.

قَنَاطِرُ "bridge", Plur. قَنَاطِرُ; كَوَاكِبُ "star", Plur. كَوَاكِبُ.

Nouns formed from triliteral roots by prefixing ن, م and ل take the same forms of Plural as quadri-

literals, hence the forms: تَفَاعُلُ, مَفَاعُلُ and أَفَاعُلُ, e.g.

تَجَرُّبَةٌ "experience", Plur. تَجَارِبُ; مَكْتَبٌ "school", Plur.

مَكَاتِبُ (for مَحَالِلُ) "place", Plur. مَحَالِلُ (for مَحَالِلُ);

أَلَاكِبُ "the greatest", Plur. أَلَاكِبُ "the nobles".

## 29. فَعَالِيلُ.

From quadriliterals, which have a long vowel between the third and fourth radical, e.g. سُلْطَانٌ "Sultan",

قَنَادِيلُ "lamp", Plur. قَنَادِيلُ; سَلَاطِينُ "the nobles".

“coffer”, Plur. صَنَادِيْقُ; شُبَّابُ “window”, Plur. شَبَابِيْقُ;  
 “throne”, Plur. كُرْسِيٌّ; كَرَّاسِيٌّ “desert”, Plur. بَرِّيَّةٌ; بَرَّارِيٌّ.

So (as in 28) from triliterals with prefixes arise the forms تَفَاعِيْلُ, مَفَاعِيْلُ and أَفَاعِيْلُ, e.g. تَصَوِيْرُ “picture”, Plur. تَصَاوِيْرُ (cf. Less. 39, 2); مِفْتَاحُ “key”, Plur. مِفْتَاحِيٌّ; أَكَالِيْلُ “crown”, Plur. أَكَالِيْلُ; مَكْتُوبٌ “letter”, Plur. مَكْتَابِيٌّ; أَرَاخِيْفُ “false news”, Plur. أَرَاخِيْفُ (cf. Less. 39, 2).

There is also a form فَوَاعِيْلُ, e.g. جَامُوسُ “buffalo”, Plur. جَوَامِيْسُ; قَانُونُ “law”, Plur. قَوَانِيْنُ.

Note specially: دِيْنَارٌ “dinar”, Plur. دِنَانِيْرٌ; دِيْوَانٌ “diwan, collection of poetry”, Plur. دَوَاوِيْنُ.

### 30. فَعَالَتَةٌ.

a) From many Relative Adjectives (cf. Less. 36, 1), e.g. مَغْرَبِيٌّ “Moor”, Plur. مَغَارِبَةٌ; أَرْمَنِيٌّ “Armenian”, Plur. بَغْدَادِيٌّ “man of Bagdad”, Plur. بَغْدَادَتَةٌ; أَرَامَنِيٌّ.

b) From certain quadriliteral nouns indicating persons (whether with long vowel before the last radical or not), especially from Foreign words, e.g. جَبَّارٌ “giant”, Plur. جَبَابِرَةٌ; أُسْتَاذٌ (Persian) “teacher”, Plur. أُسَاتِذَةٌ; فِيلَسُوفٌ “philosopher”, Plur. فِلَاسَفَةٌ; أُسْقَفٌ “bishop”, Plur. أُسَاقِفَةٌ; مَلَكٌ “angel”, Plur. مَلَائِكَةٌ.

Note 1. In nouns that contain more than four radicals the extra letters generally fall out, e.g. عَنَكَبُوتٌ “spider”, Plur. تَرَاجِمِيْنُ, but not always, e.g. تَرْجُمَانٌ “interpreter”, Plur. عَنَاكِبُ.

Note 2. Many nouns have different forms of Broken Plural with different meanings (see Less. 5, 3, Note 2), e.g. عَيْن "eye, spring, notable person", Plur. أَعْيُن and عَيُون "eyes, springs", أَعْيَان "notables"; عَبْد "slave, servant", Plur. عِبِيد and أَعْبَد "slaves", عِبَاد "servants of God".

Note 3. From some Plurals a second Plural is formed, sometimes Sound, sometimes Broken, e.g. طَرِيق "way", Plur. طُرُق, Plur. of the Plur. طُرُقَات; يَد "hand", Plur. أَيَد, Plur. of Plur. أَيَادٍ; إِنَاء "vessel", Plur. أَنِيَّة, Plur. of Plur. أَوَان. as if from "Sreek" cf. 11, 13, 14, Heb. 10, 7?

2. In many Relative Adjectives the Feminine ending gives the sense of the Plural. (Properly it is an abstract Collective cf. Less. 36, 2), e.g. بَحْرِي "mariner", بَحْرِيَّة "mariners"; صُوفِي "Sufi (mystic)", صُوفِيَّة "Sufis".

In like manner the Feminine of some words of the form فَعَال is used, e.g. قَوَّاس "bowman, Cawass", قَوَّاسَة "bowmen, Cawasses".

3. The following Irregular Plurals should be noted:

أُم "mother", Plur. أُمَّهَات and أُمَمَات.

فَم "mouth" (cf Less. 7, 2), Plur. أَفْوَاه. فَمَو

مَاء "water" (for مَوَاء for مَوَاء), Plur. أَمْوَاء and مِيَاء (for مَوَاء). مَوَاء

شَفَا "lip" (for شَفَهَة), Plur. شَفَاء. شَفَاء

شَاة "sheep" (for شَوْهَة), Plur. شِيبَاء and شَامَر. (شَامَر)

أَمَة "maid-servant", Plur. أَمَاء and أَمَوَات.

نِسَاء "woman", Plur. نِسَاء and نِسَوَة and نِسَوَان.

نَاسٌ usually أَنْاسٌ "man", Plur. اِنْسَانٌ

فُصَى and قِصَى "bow", Plur. قَوْسٌ

## Exercise 75.

حَكَى أَنَّ الرَّشِيدَ أَرَقَ ذَاتَ لَيْلَةٍ أَرَقًا شَدِيدًا فَاسْتَدْعَى <sup>summon</sup> <sup>unrest</sup> <sup>make a cease</sup> جَعْفَرًا وَقَالَ أُرِيدُ مِنْكَ أَنْ تُزِيلَ مَا بِقَلْبِي مِنَ الصَّجَرِ فَقَالَ  
الْوَزِيرُ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ يَكُونُ عَلَى قَلْبِكَ صَجَرٌ وَقَدْ  
خَلَقَ اللَّهُ أَشْيَاءَ كَثِيرَةً تُزِيلُ اللَّهُمَّ عَنِ الْمَهْمُومِ وَالْغَمِّ عَنِ <sup>trouble</sup> <sup>anxious</sup> <sup>anxiety, care</sup> الْمَغْمُومِ وَأَنْتَ قَادِرٌ عَلَيْهَا فَقَالَ الرَّشِيدُ وَمَا لِي يَا جَعْفَرُ فَقَالَ لَهُ  
قُمْ بِنَا الْآنَ حَتَّى نَطْلُعَ إِلَى فَوْقِ سَطْحِ هَذَا الْقَصْرِ حَتَّى <sup>come with us</sup>  
نَتَفَرَّجَ عَلَى النُّجُومِ وَاشْتَبَاكِهَا وَارْتِفَاعِهَا وَالْقَمَرِ وَحُسْنِ طَلْعَتِهِ <sup>countenance</sup> <sup>elevation</sup> <sup>intricacy (entanglement) etc</sup>  
فَقَالَ الرَّشِيدُ يَا جَعْفَرُ مَا تَهَمُّ نَفْسِي إِلَى شَيْءٍ مِنْ ذَلِكَ فَقَالَ  
يَا أَمِيرَ الْمُؤْمِنِينَ أَفْتَحَ شَبَّاكَ الْقَصْرِ الَّذِي يَطْلُعُ عَلَى الْبُسْتَانِ  
وَتَفَرَّجَ عَلَى حُسْنِ تِلْكَ الْأَشْجَارِ وَاسْمَعْ صَوْتَ تَغْرِيدِ الْأَطْيَارِ <sup>twisting</sup> <sup>pl. 24</sup> <sup>أَنْهَرُ</sup> <sup>murmur</sup>  
وَانْظُرْ إِلَى هَدِيرِ الْأَنْهَارِ وَشَمَّ رَوَائِحِ تِلْكَ الْأَزْهَارِ فَقَالَ يَا جَعْفَرُ  
مَا تَهَمُّ نَفْسِي إِلَى شَيْءٍ مِنْ ذَلِكَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَفْتَحَ  
الشَّبَّاكَ الَّذِي يَطْلُعُ عَلَى دِجْلَةٍ حَتَّى نَتَفَرَّجَ عَلَى تِلْكَ الْمَرَائِبِ <sup>veranda</sup> <sup>slab, hands</sup>  
وَالْمَلَّاحِينَ فَهَذَا يُصَفِّقُ وَهَذَا يُنْشِدُ مَوَالِي فَقَالَ الرَّشِيدُ مَا  
تَهَمُّ نَفْسِي إِلَى شَيْءٍ مِنْ ذَلِكَ قَالَ جَعْفَرُ قُمْ يَا أَمِيرَ الْمُؤْمِنِينَ



حَتَّى تَنْزِلَ إِلَى الْأَصْطَبِيلِ الْخَاصِ وَتَنْظُرَ إِلَى أَخِيذِ الْعَرَبِيَّاتِ

وَتَنْفَرِّجَ عَلَى حُسْنِ الْوَانِهَا مَا بَيْنَ أَدَمَ كَالْيَدِ إِذَا أَظْلَمَ

وَأَشْفَرُ وَأَشْهَبُ وَكُمَيْتٍ وَأَمْرٍ وَأَبْيَضُ وَأَخْضَرُ وَأَبْلَقُ وَأَصْفَرُ

وَالْوَانِ تُخَيِّرُ الْعُقُولَ فَقَالَ الرَّشِيدُ مَا نَتَهَمُ نَفْسِي إِلَى شَيْءٍ مِنْ

ذَلِكَ فَقَالَ جَعْفَرُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا بَقِيَ إِلَّا ضَرْبُ عُنُقٍ

مَلُوكِكَ جَعْفَرُ فَإِنِّي قَدْ عَجَزْتُ عَنْ إِزَالَةِ قَوْمِ مَوْلَانَا فَصَحَّحَكَ

الرَّشِيدُ وَطَابَتْ نَفْسُهُ وَزَالَ عَنْهُ كَرْبُهُ — قَالَ بَعْضُهُمُ الْبَيَّالِي

حَبَائِي تَلِدْنَ كُلَّ عَجِيْبَةٍ —

يَا لَيْلَى (اللؤلؤ) لَيْلَى

Exercise 76. فَلَا سَفْهَ لَمْ يَنْدَسِقْ

A certain philosopher had a slave (from the slaves), and one day the philosopher said to his slave, "I wish to go to one of the baths." — The soldiers bound the prisoners with (the) chains. — This man was one of the dearest of his friends. — Who will pay the expenses of the journey? — In this land I saw many schools, in which the scholars learn the sciences; and their teachers are of the learned. — Inform me soon of thy condition (Plur.), for thy friendship is dearer than all existing things. — Kiss the hands of the brothers and sisters. — The most honourable ruler and the most noble Sultan, possessor of the greatest happiness and of the highest (Superlative of سام) rank, God perpetuate his days and raise his standards! Amen. — All the travellers both men and women (what was between the men and the women) were smitten with seasickness. — The rains pour down like the mouths of the wine-skins.





On the other hand <sup>أَرْمَلٌ</sup> "widower" makes a Feminine <sup>أَرْمَلَةٌ</sup> "widow".

d) Adjectives of the form <sup>فَعْلَانُ</sup> the Feminine of which is <sup>فَعْلَى</sup>, e.g. <sup>غَضَبَانُ</sup> (Fem. <sup>غَضَبَى</sup>) "angry".

On the other hand <sup>نَدْمَانُ</sup> (Fem. <sup>نَدْمَانَةٌ</sup>) "companion at table".

e) The Numerals which end in <sup>ثَ</sup> when they stand alone as pure numbers, e.g. <sup>ثَلَاثَةٌ نِصْفُ سِتَّةٍ</sup> "three is the half of six".

f) Most Proper names (see Less. 37, 3, 4) including all that end in <sup>ثَ</sup> whether Masc. or Fem. e.g. (1)

<sup>طَرَفَةٌ</sup> (masc.), <sup>فَاطِمَةٌ</sup>, <sup>مَكَّةُ</sup>; all that end in <sup>اِة</sup> or <sup>ى</sup> (2)

e.g. <sup>زَكَرِيَّا</sup>; those that end in <sup>اَنُ</sup>, e.g. <sup>سُلَيْمَانُ</sup>, (3)

<sup>عُثْمَانُ</sup>; also the Proper names that correspond in form with a verbal form whether Perfect or Imperfect, e.g. (4)

<sup>شَمْرُ</sup> (name of a tribe), <sup>أَحْمَدُ</sup>, <sup>يَزِيدُ</sup>; also many others as

<sup>عَمْرُ</sup> (name of a woman), <sup>إِبْرَاهِيمُ</sup>. *Common nouns of fem. gender consisting of more than 3 letters. When used as proper nouns. e.g. عَقْرَبٌ (from عَقْرَبٌ scorpion)*

Proper names on the other hand are Triptote

when they are 1) of the forms <sup>فَعْلٌ</sup>, <sup>فَعِلٌ</sup>, <sup>فَعُولٌ</sup>, e.g. <sup>زَيْدٌ</sup>, (1)

"Zaid", <sup>عَمْرُو</sup>, "Amr", <sup>نُوحٌ</sup> "Noah", <sup>حَنْدٌ</sup> (but also <sup>حَنْدٌ</sup>)

and so with other names of women); 2) originally (2)

Participles or Adjectives, e.g. <sup>حَسَنٌ</sup> (properly "beautiful").

<sup>سَعِيدٌ</sup> (properly "happy"), <sup>مُرَادٌ</sup> (properly "desired"),

<sup>مُحَمَّدٌ</sup> (properly "praised"); 3) certain single names as (3)

<sup>جَعْفَرٌ</sup> etc.

Note the <sup>عَمْرُو</sup> Amr - is an old appellation

3. All Diptotes, when they are made definite by the Article or a Possessive suffix or a following Genitive are treated as Triptotes (see. Less. 6, 3), e.g.

مِنَ الْأَشْيَاءِ from the matters,

مِنَ أَشْيَاءِهِ from his matters,

مِنَ أَشْيَاءِ الْوَلَدِ from the boy's matters.

4. The nouns, which end in *in* — (arising from iwun, iyun and uyun) e.g. دَاعٍ (for دَاعُو) “caller”, قَاضٍ (for قَاضِي), “judge”, تَمَنٍّ (for تَمَنَّى) “wish”, change:

iwun, iwin, iyun, iyin, uyun, uyin into *in*,

iwū, iyū, uyū, into *ū*,

iwi, iyi, uyi, into *ī*,

iwu, iyu, uyu, iwi, iyi, and uyi into *ī* (cf. Less. 6, 3, Note 2 and Less. 28, 2) e.g.

قَاضٍ “judge” Nom. and Gen. Sing.

قَاضِيًا „ Accus. Sing.

قَاضِيَانِ “two judges” Nom. Dual.

قَاضِيَيْنِ „ „ Gen. and Accus. Dual.

قَاضُونَ “judges” Nom. Plur.

قَاضِينَ „ Gen. and Accus. Plur.

With Article: الْقَاضِيُ “the judge” or “of the judge”

Nom. and Gen. Sing.

الْقَاضِيَّ „ „ Accus. Sing.

The Broken Plurals, which are Diptotes and are derived from verbs whose third radical is و or ي, have as endings in the Nom. and Gen. *in*, in the Accus. *iya*, e.g. from جَارِيَةٌ “slave girl”, Plur. Nom. and Gen. جَوَارٍ;

Accus. جَوَارِي; from قَتَوَى "legal decision", Plur. Nom. and Gen. قَتَاوٍ, Accus. قَتَاوِي.

5. Nouns, which end in *an* (written اِن or اِي) as عَصَا "stick" (for عَصَو), هُدًى "guidance" (for هُدًى), مُصْطَفًى "Mustafa" (for مُصْطَفَو) are alike in all cases of the Singular; so also are the Diptotes as ذِكْرًى "remembrance", دُنْيَا "world".

6. The noun اِبْن "son" drops its alif, when it comes between the name of the son and that of the father. The Proper name preceding it loses its nunation, e.g.

زَيْدُ بْنُ عَمْرٍو "Zaid the son of 'Amr". But if the اِبْن happens to begin a new line the alif is retained. It is also retained if the word اِبْن is used predicatively (cf. Intro. § 11, 4 b), e.g.

زَيْدٌ اِبْنُ عَمْرٍو "Zaid is the son of 'Amr".

## Exercise 77.

وَقَعَ بَيْنَ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ وَبَيْنَ أَخِيهِ سُلَيْمَانَ كَلَامٌ

فَعَجَّلَ عَلَيْهِ سُلَيْمَانُ بِأَمْرٍ يَلْحَقُ أُمَّهُ فَفَتَحَ فَاهُ (see. Less. 7, 2)

لِيُجِيبَهُ وَإِذَا بَجَنِبِهِ عَمْرُ بْنُ عَبْدِ الْعَزِيزِ فَاَمْسَكَ عَلَى فِيهِ وَرَدَّ

كَلِمَتَهُ وَقَالَ يَا أَبَنُ عَبْدِ الْمَلِكِ أَخُوكَ وَأَبْنُ أُمِّكَ وَلَهُ السَّبْقُ

عَلَيْكَ فَقَالَ يَا أَبَا حَفْصٍ قَتَلْتَنِي قَالَ وَمَا صَنَعْتَ بِكَ قَالَ رَدَدْتُ

فِي صَدْرِي أَحَرَّ مِنَ الْجَمْرِ وَمَالَ لِحَنْبِهِ فَمَاتَ —



كان الْخَلِيفَةُ الْمُسْتَعَصِمُ بَطْلًا شَجَاءً وَفَارِسًا صَنِيدًا لَمْ  
 يَكُنْ فِي بَنِي الْعَبَّاسِ أَشَجَعُ مِنْهُ وَلَا أَشَدَّ قَلْبًا قَالَ ابْنُ أَبِي  
 دَاوُدَ كَانَ الْمُسْتَعَصِمُ يَقُولُ لِي يَا أَبَا عَبْدِ اللَّهِ عَصَّ عَلَى سَاعِدِي  
 بِأَكْثَرِ قُوَّتِكَ فَأَقُولُ وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا تَطِيبُ نَفْسِي بِذَلِكَ  
 فَيَقُولُ إِنَّهُ لَا يَضُرُّنِي فَارُومٌ ذَلِكَ فَإِذَا هُوَ لَا تَعْمَلُ فِيهِ الْأَسِنَّةَ  
 فَكَيْفَ تَعْمَلُ فِيهِ الْأَسْنَانُ —

## Exercise 78.

Strike him with the stick. — Five is the half of

ten. — The Caliph el-Mu'tasim was acquainted (كَانَ and Imperf.) with 'Ali, the son of el-Junaid el-Iskafi and el-Mu'tasim said to the son of Hammad, "Go to the son of el-Junaid and tell him to prepare to be-a-guest to me" and he came to him and said to him, "Prepare to be-a-guest of the Commander of the Faithful, for to be a guest of Caliphs is a great thing (is great). — It was said to a boy, "Does not thy teacher clothe thee?" — And he answered, "Verily, if my teacher had a house filled with needles, and Jacob came and with him the prophets as intercessors and the angels as pledges, to borrow from him a needle with which to sew the garment of his son Joseph, which was torn, he would not lend (Perf.) him it; then how should he clothe me?"

## Forty-second Lesson.

(الدَّرْسُ الثَّانِي وَالْأَرْبَعُونَ)

## The Use of the Cases.

(A word in the Nominative is called مَرْفُوعٌ in the  
 Accusative مَنصُوبٌ, in the Genitive مَجْرُورٌ or مَخْفُوضٌ.)





سَافَرَ بَرًّا وَبَحْرًا, "he looked right and left", نَظَرَ يَمِينًا وَشِمَالًا  
 "he travelled by land and sea".

To this class belong many words in the Accus. used as Prepositions, e.g. خَلْفَ "behind", فَوْقَ "above", تَحْتَ "under", etc.

d) Determinations of the Aim or Purpose, e.g. قُمْتُ مِمَّا كَرَامًا لَهُ "I rose to honour him" (cf. Less. 34, 6).

e) Determinations of Condition (حَالًا) for which the Participle and Verbal Noun are used generally, e.g. جَاءَ رَاكِبًا "he came riding".

f) Specification (تَمْيِينًا) with the meaning "in regard to, in", e.g.

زَيْدٌ أَكْبَرُ عِلْمًا مِنْ عَمْرٍو "Zaid is greater in regard to knowledge than 'Amr'".

طَبُّ نَفْسًا "be good in regard to soul" i.e. "rejoice heartily".

g) The Predicate (خَبَرٌ) of كَانَ and its sisters (cf. Less. 30, 12), e.g.

كَانَ زَيْدٌ رَجُلًا "Zaid was a man".

h) The Subject after the following particles:

لَكِنَّ "but", فَإِنَّ "for", إِنَّ "truly";

كَأَنَّ "as if", لِأَنَّ "because", أَنَّ "that";

→ لَيْتَ "O would that!", لَعَلَّ "perhaps"; e.g.

إِنَّ قَائِمَ زَيْدًا or إِنَّ زَيْدًا قَائِمٌ "truly, Zaid is standing".

i) The noun after the لَا that denies absolutely (لَا لِنَفْيِ الْجِنْسِ) i.e. لَا for the denial of the class) cf.

Less. 45, 3 p 3. The noun loses its nunation, e.g. لَا مَفْرَ "there is no escape", لَا شَكَّ "there is no doubt", لَا بُدَّ (or لَا مَحَالَةَ) مِنَ الشَّيْءِ "there is no escape from the matter" i.e. "the matter is absolutely necessary".

j) The Noun after the Particle of Address يَا if it is followed by a Genitive, e.g. يَا عَبْدَ اللَّهِ "O Abdallah",

يَا أَمِيرَ الْمُؤْمِنِينَ "O ruler of the Faithful"

k) The Noun after the Conjunction وَ, when it means "with", e.g. زَيْدٌ وَأَخَاهُ "Zaid with his brother".

l) A word, which is an Attribute of, or in Apposition to another word in the Accus.

Note 1. Many verbs take two objects in the Accus. e.g. ظَنَنْتُ زَيْدًا حَكِيمًا "I thought Zaid (to be) a physician".

Note 2. The Accusative often stands in single expressions—especially Exclamations—, where a verb is to be supplied, e.g.

أَهْلًا وَسَهْلًا "welcome!", where جِئْتُ is understood, i.e. "you have come to friends and an agreeable place"; مَهْلًا "slowly", where اَمْشِ "go" is understood.

3. The Genitive (جَرٍّ or خَفْضٍ) is used in the following:

a) A Noun which is connected with another by Annexation (إِصْطَافٍ), see Less. 6, 4.

Note. Arabian grammarians say that the إِصْطَافٍ, has the force of one of the prepositions لِ, مِنْ or فِي, e.g. غُلَامٌ زَيْدٍ =

غُلَامٌ لِّزَيْدٍ "the boy who (belongs) to Zaid"; ثَوْبٌ حَرِيرٍ =

ثَوْبٌ مِنْ حَرِيرٍ "a garment of silk"; صَلَاةُ الْمَغْرِبِ =

الصَّلَاةُ فِي الْمَغْرِبِ "the prayer of sunset".

b) A Noun after a Preposition (حَرْفُ الْجَرِّ) see Less. 44.

c) A Noun which is an Attribute of or in Apposition to another in the Genitive.

In connection with a) it should be noted that some nouns combined with a Genitive in Arabic correspond to English Adjectives, Adverbs etc.:

1) كُلُّ "whole", i.e. "all, every, the whole", e.g. كُلُّ يَوْمٍ "every day"; كُلُّ وَاحِدٍ "each"; كُلُّ الْمَدِينَةِ "the whole city"; كُلُّ النَّاسِ "all men" (also كُلُّهُمْ); كُلُّ مَنْ "everyone who"; كُلُّ مَا "all that (Rel.)".

Similarly جَمِيعٌ and كَافَّةٌ "whole" are used for "all", e.g. جَمِيعُ النَّاسِ or كَافَّةُ النَّاسِ "all men".

2) بَعْضٌ properly "a part", i.e. "one, some", e.g. بَعْضُ الشُّعْرَاءِ "one of the poets" i.e. "a certain poet" or "some poets".

3) مِثْلٌ "likeness" corresponds to the English "as, like", e.g. مِثْلُ زَيْدٍ "like Zaid", مِثْلَهُ "like him", or "as he".

4) سِوَى properly "an other" means "except", e.g. سِوَى الْعِلْمِ "except science".

5) غَيْرٌ properly "an other than" often corresponds to the prefixes non-, un-, im- etc., e.g. غَيْرُ الْعَرَبِ "a non-Arab"; غَيْرُ مُمَكِّنٍ "im-possible".

6)	كِلَانِ	Fem.	كِلْتَانِ	} "both".
	كِلَيْنِ	Fem.	كِلْتَيْنِ	

E.g. كِلَا الرَّجُلَيْنِ "both the men"; كِلَاهُمَا "they both" (cf. Less. 7, 1).

7) رَبَّ "a many of" i.e. "many a" always followed by an Indefinite Noun, e.g. رَبَّ رَجُلٍ كَرِيمٍ قَدْ لَقِيتُ *singular*.

"many a noble man have I met".

### Emphasis.

(التَّوَكِيدُ or التَّنْكِيدُ).

4. A noun can be emphasised by:

a) Repetition (التَّنْكِيدُ اللفظيُّ "literal emphasis"), e.g.

رَأَى رَأْيًا رَأِيًا "he came running (quickly)".

رَأَيْتُكَ إِيَّكَ "I saw thee" (cf. Less. 43, 3).

b) The use of special words (التَّوَكِيدُ المعنويُّ

"emphasis according to the sense"). Such words are:

نَفْسٍ (Plur. أَنْفُسٍ) and عَيْنٍ (Plur. أَعْيُنٍ) "self", e.g.

جَاءَ زَيْدٌ نَفْسَهُ "Zaid himself came". One can also

say بَعَيْنِهِ of بِنَفْسِهِ.

The words كُلٌّ, جَمِيعٌ and كَافَّةٌ are also used for *(p. 292. (1) above)*

Emphasis (see above § 3, 1).

### The Permutative.

(الْبَدَلُ "the substitution").

5) The Permutative must follow immediately the word for which it is substituted (الْبَدَلُ مِنْهُ).

There are four kinds of substitution:

a) The substitution of the whole for the whole

(بَدَلُ الْكُلِّ مِنَ الْكُلِّ) i.e. where the Permutative is exactly equivalent to the word for which it is substituted, e.g.

جَاءَ زَيْدٌ أَخُوكَ "Zaid, thy brother came";



“the people of the city, the great and the small, came to me”.  
جَاءَنِي قَوْمُ الْمَدِينَةِ كِبَرًا وَصُغَرًا

b) The part is substituted for the whole (بَدَلُ الْبَعْضِ), e.g.  
(مِنْ) الْكُلِّ

“kiss him the hand” i.e. “kiss his hand”;  
قَبَّلَهُ أَلْيَدَ  
“he ate the loaf, half of it” i.e. “he ate the half of the loaf”.  
أَكَلَ الرَّغِيفَ نِصْفَهُ

c) A possession or quality is substituted for the name (بَدَلُ الْأَشْتِمَالِ) i.e. Permutative of inclusion), e.g.  
“Zaid, his garment pleased me” i.e. “Zaid’s garment pleased me”;  
أَعْجَبَنِي زَيْدٌ ثَوْبُهُ  
“I praised Zaid, his beauty” i.e. “I praised Zaid’s beauty”.  
مَدَحْتُ زَيْدًا حُسْنَهُ

d) A word is used to correct the previous one (بَدَلُ الْغَلَطِ) “the Permutative of error”, e.g.  
مَرَرْتُ بِكَلْبٍ فَرَسٍ  
“I passed by a dog (no, I mean) a horse”.

### Exercise 79.

رَكِبْتُ قَاصِدًا جَبَلَ الشَّيْخِ — سَرْنَا قَاصِدِينَ الشَّامَ —  
مَسَاءً أَتَى أَقَارِبُ صَاحِبِ الْمَحَلِّ لِيَسْتَلَمُوا عَلَيَّ فَصَرَفْنَاهَا لَيْلَةً  
جَمِيلَةً فَجَلَسْتُ بَرْقَةً مَعَهُمْ ثُمَّ اسْتَأْذَنْتُ بِالذَّهَابِ وَلَمْ  
يَسْمَحُوا لِي بِذَلِكَ وَلَمَّا تَبَيَّنْتُ أَنَّهُ لَا بُدَّ مِنْ تَنْفِيذِ مَرْغُوبِهِمْ  
أَجَبْتُ سَوَالَهُمْ — لَا بُدَّ لَدُونِ الشَّهْدِ مِنْ إِبْرِ النَّحْلِ —  
رَأَيْتُ ظَبِيًّا رَاكِضًا رَاكِضًا كَأَنَّهُ طَائِرٌ — كَانِ دَمُهُ يَجْرِي جَرِيًّا

قَوِيًّا — هَذَا الْجَبَلُ لَا يَخْلُو مِنَ الثَّلَجِ طَوْلَ مَدَّةِ السَّنَةِ —  
 سَقَطَتِ الْأَبْنَةُ عَلَى وَجْهِهَا مَعْشِيًّا عَلَيْهَا — لَا بُدَّ مِنَ الْكَدِّ هَابِ

الآن بِأَسْرَعِ وَقْتٍ — الظَّبْيُ كُلَّمَا اقْتَرَبْنَا إِلَيْهِ كَانَ يَزِيدُ تَفُورًا

وَابْتِعَادًا فَلَمْ نَزَلْ سَائِرِينَ وَرَأَاهُ مَدَّةً طَوِيلَةً ثُمَّ غَابَ عَنِ

نَظَرِنَا — إِذْ كَانَ قَلْبِي غَائِصًا فِي بَحَارِ الْهَمِّ رَأَيْتُ سَعْدَى جَادَّةً

الْمَسِيرِ تَحْوِي فَقُلْتُ لَهَا أَيْنَ كُنْتَ يَا مُهَاجَةَ الْفُؤَادِ وَيَا قُرَّةَ

الْعَيْنِ فَإِنَّ غِيَابَكَ قَدْ رَمَانِي فِي بَحَارٍ مِنَ الْأَحْزَانِ وَالْقَلَقِ —

إِنَّ اللُّصُوصَ هَاجَمُوا عَلَى جَمِيعَا ظَانَيْنِ أَنْتَى أَوْلَى هَارِيًا —

لَيْتَ كُلَّ الصُّعُوبَاتِ كِهْذِهِ فَإِنَّهُ أَمْرٌ سَهْلٌ — لَا شَيْءَ عِنْدِي

أَحَبُّ مِنْ ذَلِكَ — قَلْبِي كَانَ مَمْلُوءًا أَضْطِرَابًا وَحُزْنًا عَلَى فِرَاقِ

سَعْدَى — زَادَ عِنْدَ الْعَرَبِ اعْتِبَارِي أَضْعَافَ مَا كَانَ عَلَيْهِ —

قَالَ لِي الْأَمِيرُ إِنَّ الْجِرَاحَ الَّتِي أَصَابْتَنِي أَمْسِ أَخَذْتُ فِي أَنْ

تَزِيدَنِي أَلَمًا وَسَهَادًا فَقُلْتُ لَهُ إِنَّهُ لَا يَدَّ لِكُلِّ إِنْسَانٍ مِنْ أَنْ

يُصَابَ بِأَوْجَاعٍ — حَبِيبِي لَمْ يُفَارِقْ أَفْكَارِي لَا لَيْلًا وَلَا نَهَارًا —

كَانَ سَيْرُ الْمَرْكَبِ يُحَاكِي هُبُوبَ الرِّيحِ لِأَنَّ الْهَوَاءَ كَانَ مُوَافِقًا لَهُ

— ابْتَدَأَتْ عَيْنَايَ تَقْطِرُ دُمُوعًا غَزِيرَةً وَأَنَا أَنْدَبُ سَوْءَ حَظِّي

وَأَقُولُ فِي نَفْسِي يَا لَيْتَ ذَلِكَ الْمَرْكَبَ لَمْ يَأْتِ لِأَنَّهُ أَغْرَقَ مَا كَانَ

دُغْرَقَ

سَبِّيًا لِرَاحَتِي — أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا  
رَسُولُ اللَّهِ — كَبَا بِي الْجَوَانُ وَسَقَطْنَا كِلَانَا عَلَى الْأَرْضِ —

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ (used as an exclamation)

— طِبْ نَفْسًا وَقِرِّ عَيْنًا (be comforted!) —

## Exercise 80.

It is necessary to go away (there is no escape from going away). — It is necessary that I give thee what thou demandest. — The captain was extremely astonished at what (مِمَّا) had happened to me. — The sea was calm and the atmosphere clear and the weather still. — I travelled in the direction of (making for قَصَدَ) Egypt and you travelled in the direction of Syria. — I pray (سَأَلْتُ) God that he may bring you safe to your country. — We wept bitterly and that hour was a very grievous hour. — That man was intelligent, pious, of noble character, of noble soul. — Verily calamities do not cease following me, since I went out from the city. — She sighed in despair (the sigh of the despairing) and her sighing was increasing my pain and sorrow. (me as to pain and sorrow). — I have no power to withstand calamities. — We have only death before us (there is not before us except death). — Throw us both into the sea, or preserve us both. — Since the main purpose (most important of purposes) of our high dynasty is the rooting out of the causes of encroachment and of evil by sea and land, we are legally and morally compelled to (that we) make war on all ships of the Corsairs.

## Forty-third Lesson.

(الْدَّرْسُ الثَّلَاثُ وَالْأَرْبَعُونَ)

### Pronouns.

3. The Personal Pronoun (ضَمِيرٌ) is either Independent or Suffixed (cf. Less. 8, 1), and may be in the Nominative or the Accusative.

For the Independent Pronoun see Less. 3, 6.

Note. If the conjunctions وَ, فَ, لَ "and", "verily" are prefixed to هُوَ or فِي the هـ sometimes loses its vowel, e.g. وَهُوَ, فِيهِ etc.

3. The Independent Pronoun in the Accusative is as follows: *cf. O'Leary Com. Gram. p. 170 sec. 96. (cf. Heb. 17)*

- |          |           |       |             |           |             |       |
|----------|-----------|-------|-------------|-----------|-------------|-------|
| 3. Masc. | إِيَّاهُ  | him.  | إِيَّاهُمَا | them both | إِيَّاهُم   | them. |
| 3. Fem.  | إِيَّاهَا | her.  | إِيَّاكُمَا | you both  | إِيَّاهُنَّ | „     |
| 2. Masc. | إِيَّاكَ  | thee. |             |           | إِيَّاكُمْ  | you.  |
| 2. Fem.  | إِيَّاكَ  | „     |             |           | إِيَّاكنَّ  | „     |
| 1.       | إِيَّايَ  | me.   |             |           | إِيَّانَا   | us.   |

4. The Independent Pronoun in the Accus. is used:

a) With a verb to emphasise the Pronoun, e.g. إِيَّاكَ نَعْبُدُ "Thee we serve".

b) If two Pronouns are Direct Objects of a verb, e.g. أَعْطَانِي إِيَّاهُ "he gave it (to) me"; but it is also possible to say أَعْطَانِيهِ. It is also used as the Object

after a Verbal Noun, e.g. إِعْطَائِي إِيَّاهُ "my giving it (to) him". p 236  
sec. 6.

c) Independently as a Warning, without a verb, e.g.

إِيَّاكَ "take care!", see Less. 48, 2.



5. For the Suffixed Pronoun see Less. 8, 2, 3.

Note 1. The letter *ي* is often omitted in the cry رَبِّ for رَبِّي "my Lord!" (cf. Less. 48, 1 Note), and in the Pronoun نِي, e.g. اِتَّقُونِي (for اِتَّقُونِي) "fear me".

Note 2. The Pronoun *و* often refers to a whole sentence and is then called a صَمِيرُ الشَّيْءِ; it is translated "it" or omitted in translation.

6. If the Personal Pronoun is to be emphasised it is repeated in the Independent form, whether it has already been contained in the verbal form or expressed as a Suffix, e.g. ضَرَبْتُ أَنَا "I struck", ضَرَبَنِي أَنَا "he struck me".

The Emphatic Pronoun "myself, himself" etc. is expressed by the use of نَفْسٌ (Plur. أَنْفُسٌ), عَيْنٌ (Plur. أَعْيُنٌ) or ذَاتٌ (Plur. ذَوَاتٌ) with the Pronominal suffixes (cf. Less. 42, 4 b), e.g. زَيْدٌ نَفْسُهُ or زَيْدٌ بِنَفْسِهِ "Zaid himself"; so also عَيْنُ الشَّيْءِ "the matter itself, this same matter". *with plur. e.g. ourselves* بِنَفْسِنَا

7. The Reflexive Pronoun in the Accus. is also expressed by نَفْسٌ, عَيْنٌ, ذَاتٌ (with their Plurals) and the Pronominal suffixes, e.g. قَتَلَ نَفْسَهُ "he killed himself".

If the Pronoun depends on a Preposition, it is enough to use the Pronominal suffix, e.g. أَخَذْتُ لِي شَيْئًا "I took something for myself".

8. The Reciprocal Pronoun "one another" is expressed by the use of بَعْضٌ "one, some", e.g. سَاعَدْنَا بَعْضُنَا بَعْضًا "we have helped one another".

After Prepositions the بَعْضٌ need not be repeated, e.g.



“the soldiers approached one another” — دَنَا الْعَسَاكِرُ مِنْ بَعْضِهِمْ

9. For the Demonstrative Pronoun and the Interrogative Pronoun see Less. 9; for the Relative Pronoun see Less. 31.

## Exercise 81.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ — جَمَعُوا إِبِلًا كَثِيرَةً وَأَعْطَوْهُ

إِيَّاهَا — وَدَعْنِي أَصْدِقَائِي قَبْلَ مُبَارَحَتِي إِيَّاهُمْ — لَمْ أَقْدِرْ أَنْ

أَمْنَعَ نَفْسِي عَنْ أَنْ أَلْقِيَهُمْ — سَأَكْبِدُ أَشَدَّ الْمَشَقَّاتِ وَسَأُخَاطِرُ

بِنَفْسِي حَبَا بِصَدِيقِي — إِنَّ اللُّصُوصَ طَلَبُوا مِنَّا أَسْلِحَتَنَا

فَسَلَّمْنَاهُمْ إِيَّاهَا — رَمَى الْفَارِسُ بِذَاتِهِ عَلَى لِيَاخُذَنِي مِنْ

أَيْدِيهِمْ — لَمَّا دَنَا الْفَرِيقَانِ مِنْ بَعْضِهِمَا تَصَادَمَا — كُنَّا

نَنْظُرُ إِلَى بَعْضِنَا مِنْ بَعْدٍ — رَأَيْتُ ذَاتِي مُبْتَعِدًا عَنِ الْاَوْطَانِ

وَوَحِيدًا بَيْنَ أَوْلِيَاكَ الْعَرَبِ — لِمَ يَعْلَمُ الْعَرَبِيُّ أَنِّي أَنَا الرَّجُلُ

الَّذِي يَطْلُبُهُ — أَخَذَ بَعْضُ أَفْكَارِي يُقَاوِمُ الْبَعْضَ — بَعْدَ أَنْ

كَدْتُ أَتَجَرَّعُ كَأْسَ الْمُنُونِ فَرَّتْ بِنَفْسِي — أَخَذْتُ فِي تَعْرِيزِ

نَفْسِي وَتَسْلِيَةِ هُمُومِي بِالْأَلْعَابِ — أَيْنَ مَحْبُوبَتِي الْآنَ وَمَنْ

يُرِيهَا إِيَّايَ بَيْنَ هَذِهِ الْأَمْوَاجِ مَا الْعَمَلُ أَلْقَى بِنَفْسِي إِلَى

الْبَحْرِ — قُلْتُ لَهَا قُومِي وَأَسْتَفِيقِي الْآنَ لِنَتَزَوَّدَ مِنْ بَعْضِنَا

نَظْرَةً آخِرَةً —

## Exercise 82.

You have struck us. — We ourselves have commanded this. — The beggar demanded an alms from us and we gave it him. — My giving it was (a) good. — You will offer yourselves to destruction. — You have demanded the same matter as we have demanded. — The two parties were entangled with one another. Those shepherds asked me if I was the person sought. — I began to comfort myself and cheer my spirit (raise myself) with vain hopes. — Truly, what has befallen me is by reason of my deceiving thee. — Let us throw ourselves into the sea and die at once. — The captain commanded a sailor to separate us from one another. — Remember my freeing thee from the hands of the robbers.

## Forty-fourth Lesson.

(الدَّرْسُ الرَّابِعُ وَالْأَرْبَعُونَ)

## Particles.

1. The Particles (حَرْفٌ) are divided into Prepositions, Adverbs, Conjunctions and Interjections.

## Prepositions.

2. The Preposition is called حَرْفُ الْجَرِّ, the word governed by a preposition is مُجَرَّرٌ, and the preposition with its noun is *that which is in position of government* الْجَارُ وَالْمَجْرُورُ. *Particle commanding the particle*

3. Prepositions are: A. Inseparable, consisting of one letter always attached to the following word; B. Separate, which stand alone and are either true particles or nouns in the Accus.

## A. Inseparable Prepositions.

1) ب "in, by, with" etc.

Verbs denoting "to adhere", "attach", "seize", "begin", are construed with ب e.g. عَلِقَ "to hang on", بَدَأَ "to begin with".

"To believe in" is آمَنَ بِ, e.g. آمَنْتُ بِاللَّهِ "I believe in God". *verb. trans. take obj.*

"To swear by" is أَقْسَمَ بِ, e.g. أَقْسَمْتُ بِرَأْسِي "I swear by my head". Sometimes the verb is omitted.

After إِذَا "See! Behold!" بِ is used (but the noun alone in the Nom. may be used), e.g. إِذَا بِرَجُلٍ قَدْ أَتَى. Behold a man came (or رَجُلٌ). *cp. verbs of seeing, hearing, looking. B.D.B. p. 9. 15. d.*

In negative sentences, if the predicate is a noun, بِ is often prefixed to it, e.g.

لَيْسَ هُوَ بِفَارِسٍ he is not a rider (or فَارِسًا). *essential*

مَا نُمُ بِعَالِمِينَ they are not aware (or عَالِمُونَ). *B.D.B. pp. 88-89 7. a. b.*

Many intransitive verbs of motion become transitive, when they are followed by بِ and the object to which the motion refers, e.g. أَتَى بِشَيْءٍ he came with a thing, i.e. he brought it. (This بِ is called التَّعْدِيَّة). *B.D.B. p. 89. 1. b. cp. note in more details in Arabic. no. 47*

Note. The expression أَنْتَ بَأَبِي means "at the price of my father thou art to be redeemed", i.e. "thou art so dear to me, that I would redeem thee at the price of my father". (This is called التَّقْدِيَّة, the *bā* of redemption.) *777*

2) and 3) تَ and وَ "by" in an oath, e.g. تَاللَّهِ and وَاللَّهِ "by God". (تَ occurs only in this expression.) If however a verb is used in the oath, بِ must be used. *expl. v. right. vol. I, p. 27. C. + footnote. vol. II, p. 10. origin of 37. uncertain.*

4) لِ "for, to, because of".

لِ is used to express the Dative and denotes possession (= "have", see Less. 8, 5).

As a Conjunction (with the Subjunctive of the verb) it denotes "in order that, so that".

It denotes the English "of", when it follows an indeterminate noun, e.g. كِتَابٌ لِّزَيْدٍ a book of (belonging to) Zaid"; صَاحِبٌ لِّي a friend of me i.e. one of my friends.

of  
authorship

It is used especially for the editor of a book, e.g. قِصَصُ الْأَنْبِيَاءِ لِلتَّعَلُّبِيِّ The Stories of the Prophets of (i.e. written by) Tha'labī.

لِ also denotes "for the benefit of" (opposite of servant - عَلَى) and so denotes a creditor (عَلَى the debtor), e.g.

لِي عَلَيْكَ أَلْفٌ دِرْهَمٍ thou owest me a thousand dirhams.

It is also used to denote the Purpose and the Cause, e.g.

قُمْتُ لِمُعَاوَنَتِهِ I rose to help him.

لِهَذَا }  
لِذَلِكَ } for this reason, therefore.

Note 1. قَالَ لِي "to say to" often means, especially in the Passive, "to call, name", e.g. قِيلَ لِي (يُقَالُ) لَهُ he was (is) called.

Note 2. لِ is changed to لَ before Pronominal suffixes (except with the 1st Pers.), e.g. لَهُ, لَهَا etc. It is also changed to لَ after the particle of address يَا e.g. يَا لِلْعَجَبِ "O wonder", يَا لِّزَيْدٍ "O Zaid!" (i.e. come and help O Zaid!).

5) كَمَا "as, like" is usually counted among the prepositions, although it is really a noun meaning "similarity", e.g. كَزَيْدٍ "like Zaid".

It is not used with Pronominal suffixes.

## B. Separate Prepositions.

1) إِلَى "to, unto, until".

Is nearly related in meaning to لَ and serves to express motion towards a place. e.g.

جَاءَ إِلَى الْمَدِينَةِ he came to the city.

In relation to time it expresses continuance up to a certain point of time, e.g.

مِنَ الْإِبْتِدَاءِ إِلَى الْآخِرَةِ from beginning to end. cp. Heb. 73

Notice specially إِلَى آخِرِهِ (abbreviated إِلَخ, see Intro. c

§ 16) "and so forth", "et caetera".

With suffixes: إِلَيْهِ "to him", إِلَيَّ "to me", etc.

2) حَتَّى "up to, as far as".

Is not used with suffixes.

It is sometimes used to mean "even" and then exercises no influence on the case of the following

word, e.g. أَكَلْتُ الْفِشَ حَتَّى رَأْسَهَا "I ate the fish, even its head".

3) عَلَى "over, on, against".

With suffixes: عَلَيْهِ "on him"; عَلَيَّ "on me" etc.

Used of place: عَلَى الطَّرِيقِ on the way.

جَلَسَ عَلَى الْمَائِدَةِ he sat at table.

مَدِينَةٌ عَلَى نَهْرٍ a city on a river. by (cp. Heb.)

Notice specially:

تَفَرَّجَ عَلَى شَيْءٍ to look (with pleasure) at a thing. do

إِطَّلَعَ عَلَى شَيْءٍ } raise oneself on  
وَقَفَّ عَلَى شَيْءٍ } to examine into a thing.  
remain, stop



عَلَيْهِ (or اُغْمِيَ) he fainted (lit. it was made dark upon him).

وَعَلَيْكُمْ السَّلَامُ Peace be on you! (the greeting of Moslems to one another, the answer being اَللّٰهُمَّ صَلِّ وَسَلِّمْ).

رَحْمَةُ اللّٰهِ عَلَيْهِ God's mercy be upon him.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ God give him blessing and peace (see Intro. § 16).

Used in a hostile sense:

خَرَجَ عَلَيْهِ he went out (to war) against him.

So with verbs denoting anger:

غَضِبْتُ عَلَيْهِ I was angry with thee.

Used with Adjectives:

ذَلِكَ صَعْبٌ (سَهْلٌ) عَلَيَّ that is too hard (easy) for me.

“To incite to” حَثَّ عَلَى; “to induce to” حَمَلَ عَلَى, e.g.

حَمَلْتُهُ عَلَى شَيْءٍ I have induced him to (do) something.

عَلَى is also used to indicate that a burden, duty or debt lies on one, e.g.

فَرَضَ عَلَى اِنْسَانٍ a duty incumbent on a man.

يَجِبُ عَلَى فُلَانٍ it is the duty of such and such a one.

هَذَا لِيْ عَلَيْهِ you owe me this (see A, 4).

فَضَّلَ عَلَى a preference over.

Common expressions with عَلَى are:

عَلَى بِنَاءٍ according to . . . . . (i.e. building upon)

عَلَى اَنَّ on the supposition that.

→ عَلَى قَدْرِ الْإِمْكَانِ so far as possible.

bring him here to me. *Bring him with him!*

عَلَى الرَّأْسِ وَالْعَيْنِ { (lit. on the head and the eye)  
willingly, with pleasure.

بِاللَّهِ <sup>adjure</sup> I conjure thee by God.

4) عَنْ "from, instead of".

With suffixes: عَنْهُ "from him", عَنِّي "from me",  
عَنْنَا "from us", etc.

Used of place = away from, and so is used with  
verbs denoting to flee, avoid, restrain oneself, forbid,  
hinder, defend (with many of these verbs مِنْ can be  
used), e.g.

(or مِنْ) مَنَعَ عَنْ to prevent from . . . .

(or مِنْ) اجْتَنَبَ عَنْ to avoid . . . . *to turn aside*

دَفَعَ عَنْ شَخْصٍ أَوْ شَيْءٍ to defend someone or some-  
thing.

It is also used with verbs meaning to uncover,  
reveal, open and ask, e.g.

كَشَفَ عَنْ شَيْءٍ to uncover something.

سَأَلَ عَنْ شَخْصٍ أَوْ شَيْءٍ to ask about someone or  
something.

In the sense of the Latin de "concerning", e.g.

حُكِيَ عَنْ سُلَيْمَانَ it is told concerning Solomon.

To indicate the source of information, e.g.

حُكِيَ عَنِ الشَّافِعِيِّ it is told on the authority of  
ash-Shāfi'i.

It is sometimes used of time, e.g. عَنْ قَرِيبٍ "shortly, soon".

Notice specially:

رَضِيَ اللَّهُ عَنْهُ May God be pleased with him (see Intro. § 16).

فَضْلًا عَنْ apart from.

cp. O'Leary. *Gram. Gram.* p. 268

5) فِي "in". Hebrew מִפִּי mouth "for wife" بِفِي

With suffixes: فِيهِ in him, فِي in me etc.

It expresses rest in place or time and answers the questions "where?" and "when?", e.g. فِي الدَّارِ in the house, فِي هَذِهِ السَّنَةِ in this year.

Sometimes it expresses motion to a place, e.g. وَقَعَ فِي الْبَيْتِ he fell into the cistern.

It also denotes "among", e.g. مَنْ فِيْنَا who among us.

It is used with verbs of speaking and thinking:

تَكَلَّمَ فِي to speak about . . . . .

إِفْتَكَرَ فِي to think over . . . . .

تَأَمَّلَ فِي شَيْءٍ to consider something.

Also after the verbs of desiring: رَغِبَ فِي to wish for something; طَمِعَ فِي to yearn after.

"To multiply by" is ضَرَبَ فِي, e.g.

إِضْرِبْ ثَلَاثَةً فِي سَبْعَةٍ multiply three by seven.

for pronunciation p. 275 see (e).

6) لَدَى "with" (Latin "apud").

With suffixes لَدُنْهُ with him, لَدُنِّي with me etc.; لَدَيْهِ with him, لَدَيَّ with me; is rarer than عِنْدَ.

7) مَعَ (rarely مَع) "with".

With suffixes مَعَهُ with him, مَعِيَ with me etc.

It denotes association in place or connection in time, e.g.

سَارَ مَعِيَ he travelled with me.

جِئْتُكَ مَعَ طُلُوعِ الشَّمْسِ I came to thee at sunrise.

It often means "to have something with one", e.g.

سَاعَةٌ مَعِيَ I have a watch with me.

It also translates the English "besides", e.g.

كَوْنِهِ غَرِيبًا مَعَ besides his being a stranger.

Notice specially:

مَعَ ذَلِكَ in spite of that.

مَعَ أَنَّ in spite of the fact that, although.

8) مِنْ "from".

With suffixes مِنْهُ from him, مِنَّا from us etc.

Used of place (often interchangeable with عَنْ): a) from

خَرَجَ مِنْ أَحْيَمَةٍ he went out from the tent.

It is used with verbs denoting to go out, to free, to forbid:

أَعُوذُ بِاللَّهِ مِنْ الشَّرِّ I take refuge in God (to free me) from evil.

Used of time:

مِنْ الصَّبَاحِ إِلَى الْمَسَاءِ from morning to evening.

Sometimes used (like مُنْذُ) to mean "since". b) since

مِنْ سَنَتَيْنِ since two years i.e. two years ago.

It is also employed with verbs and nouns denoting nearness, as دَنَا, قَرُبَ e.g.

دَنَوْتُ مِنَ الْعَدُوِّ I approached the enemy.

قَرِيبٌ مِنَّا near us.

Notice specially:

بَاعَ مِنْهُ he sold to him. *i.e. at his expense*

عَجِبَ (تَعَجَّبَ) مِنْ شَيْءٍ to wonder at something;

so with other verbs of feeling:

فَرِحَ مِنْ to rejoice at . . . . .

مَبْسُوطٌ مِنْ pleased at . . . . .

The word "than" after a Comparative is expressed by مِنْ, e.g.

أَسْرَعُ مِنْ الْكَلْبِ swifter than the dog.

"A certain" is often expressed by مِنْ preceded by a word indefinite in the Sing. and followed by the same word definite in the Plur. e.g.

تَاجِرٌ مِنْ التُّجَّارِ a certain merchant.

It is also used partitively (التَّبْعِيضِ) followed by a definite noun in the Plur. to indicate an indefinite number or quantity, e.g.

قَدْ أَرَأَكُم مِّنْ آيَاتِهِ he has already shown you some of his signs, and to indicate material, e.g.

كُرْسِيٌّ مِّنْ خَشَبٍ a chair of wood.

It is very often used after مَا to explain (التَّبْيِينِ) what is intended by the particle, e.g.



مَا كَانَ عِنْدِي مِنْ أَمْوَالٍ what is with me in the way

of wealth i.e. the wealth, which I have.

مَا عَمِلْتُمُوهُ بِنَا مِنَ الْمَعْرُوفِ what you have done to

us in the way of kindness i.e. the kindness, which you have done us.

9) مُنْذُ, مُنْذُ "since" (for مِنْ ذُو). (cp Heb. מֵעַתָּה (since) p. 270)

Is not used with suffixes.

It is sometimes followed by the Nominative, e.g.

مَا رَأَيْتَكَ مُنْذُ (مُنْذُ) يَوْمِ الْآخِرِ } I have not seen  
مَا رَأَيْتَكَ مُنْذُ (مُنْذُ) يَوْمِ الْآخِرِ } you since Sunday.

### Nouns used as Prepositions.

4. Of the Prepositions, which are really nouns in the Accusative (ظَرْفٌ), the following are the most common:

1) أَمَامَ "before, opposite" (of place):

(cp. أمامي one before)

أَمَامَ الْقَصْرِ before, opposite the castle.

أَمَامَ الْقَاضِي before the judge.

2) بَعْدَ "after" of time or rank (opposite of قَبْلُ):

بَعْدَ الْمِيلَادِ after the birth (of Christ).

3) بَيْنَ "between".

When two words are dependent on بَيْنَ, then if both are substantives the بَيْنَ need not be repeated, but if one (or both) is a pronoun it is always repeated, e.g.

N.B.

بَيْنَ زَيْدٍ وَعَمْرٍ between Zaid and 'Amr.

بَيْنَكَ وَبَيْنَ أَخِيكَ between thee and thy brother.

بَيْنِي وَبَيْنَكَ between me and thee.

بَيْنَ and فِيمَا بَيْنَ are often used with the same meaning as بَيْنَ.

بَيْنَ and فِيمَا بَيْنَ sometimes mean "both — and" or "partly — partly":

جَاءَنَا مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ both poor and rich came to us.

4) نَجَاءَ

5) تَلَقَّاءَ

"opposite" (= جَدَاءَ). *تَاذَى to be over against*

6) تَحْتَ "under, below" of place or rank (opposite to فَوْقَ).

تَحْتَ شَجَرَةٍ under a tree.

تَحْتَ أَمْلِكٍ below the king (in rank).

7) جَدَاءَ "opposite": *(تَاذَى to be over against)*

جَدَاءَ الدَّارِ opposite the house.

8) حَوْلَ "round about".

حَوْلَ الْمَدِينَةِ round about the city.

9) خَلْفَ "behind":

خَلْفَ ظَهْرِي behind my back.

10) دُونَ "on this side of, under, without" <sup>beyond</sup>:

دُونَ النَّهْرِ on this side of the river.

دُونَ قَدَمِكَ خَدَّ عَدُوِّكَ may the cheek of the enemy be under thy feet.

With the meaning "without" بِدُونِ or مِنْ دُونَ may be used instead of دُونَ:

دُونَ (or مِنْ دُونَ or بِدُونِ) دُونَ without that.

Note. For the meaning of دُونَكَ and دُونَكُمْ see Less. 48, 2. <sup>cf Wright II, p. 193 Cremon.</sup> *Beware*

11) عِنْدَ "with, at":

Used of place:

جَلَسْتُ عِنْدَهُ I sat with (beside) him.

Used of time:

جَاءَ عِنْدَ طُلُوعِ الشَّمْسِ he came at sunrise.

It is often used with the meaning "to have".

عِنْدِي (or مَعِيَ or لِي) مَالٌ I have wealth.

Note. عِنْدِي كَذَا means "according to my opinion it is so".

12) عَوَضًا عَنْ (or عَوَضًا عَنِ) "instead of, in place of":

أَخَذْتُ هَذَا عَوَضَ ذَلِكَ I took this in place of that.

13) فَوْقَ "on, over, above": of place and rank

(opposite of تَحْتَ):

فَوْقَ الشَّجَرَةِ on the tree.

فَوْقَ الْمَلِكِ above the king (in rank).

14) قَبْلَ "before" of time (opposite of بَعْدَ):

قَبْلَ الْمِيلَادِ before the birth (of Christ).

15) قُدَّامَ "before" of place (more often أَمَامَ):

قُدَّامَ الدَّارِ before the house.

16) نَحْوَ "towards":

نَحْوَ الْغَرْبِ towards the West.

Note. نَحْوَ is used as a substantive in all Cases with a following Genitive in the sense of "like" or "about".

رَجُلٌ نَحْوَ زَيْدٍ a man like Zaid.

مَرَرْتُ بِأَحْوِ مِئَةِ رَجُلٍ I passed by about a hundred men.

17) وَرَاءَ "behind, on the far side of":

وَرَاءَهُمْ behind them.

وَرَاءَ الْجِبَالِ behind (on the far side of) the mountains.

5. Two prepositions often occur together. In this case, if the second was originally a noun, it must be put in the Genitive, e.g.

مِنْ بَيْنِهِمْ from between them i.e. from the midst of them.

مِنْ فَوْقٍ from over i.e. above.

مِنْ تَحْتِ from under i.e. underneath.

مِنْ عِنْدٍ from with.

مِنْ عَلَى from on i.e. down from.

مِنْ دُونِ or بِدُونِ without.

مِنْ قَبْلٍ before.

مِنْ بَعْدٍ after.

### Exercise 83.

قِيلَ إِنَّ رَجُلًا مِنَ التَّجَارِ فَقَدَ مِنْهُ كَيْسٌ فِيهِ مِائَةُ دِينَارٍ  
فَارْسَلَ دَلَالًا يُنَادِي عَلَيْهِ فِي الْأَسْوَاقِ وَاتَّفَقَ أَنَّ رَجُلًا كَانَ قَدْ  
وَجَدَهُ فَأَخَذَهُ إِلَى بَيْتِهِ وَوَضَعَهُ فِي صُنْدُوقٍ ثُمَّ خَرَجَ إِلَى السُّوقِ  
يَتَجَسَّسُ خَبْرَهُ لَعَلَّ أَحَدًا يَسْأَلُ عَنْهُ فَلَمَّا سَمِعَ الْمُنَادِيَ  
تَقَدَّمَ إِلَيْهِ وَقَالَ إِنِّي وَجَدْتُ كَيْسًا فَأَذْكُرُ لِي عَلَامَتَهُ لَعَلَّهُ هُوَ  
فَذَكَرَ لَهُ الدَّلَالُ عَلَامَتَهُ فَوَجَدَهَا مُطَابِقَةً لَهُ فَقَالَ الرَّجُلُ نَعَمْ

هُوَ فَاذْهَبْ مَعِيَ إِلَى دَارِي لِأَعْطِيكَ إِيَّاهُ فَذْهَبَ مَعَهُ وَفَتَحَ  
 الرَّجُلُ الصُّنْدُوقَ وَسَلَّمَهُ الْبَلِيسَ فَأَعْجَبَتْ الدَّلَالُ أَمَانَتَهُ مَعَ كَوْنِهِ  
 فَقِيرًا وَغَيْرَ مُنْتَهَمٍ بِهِ فَقَالَ لَهُ يَا رَجُلُ أَذْهَبْ مَعِيَ وَسَلَّمَهُ إِلَى  
 صَاحِبِهِ وَأَنَا أَسْعَى لَكَ عِنْدَهُ بِخُلُوانٍ جَزِيلٍ فَضَمِنِي مَعَ الدَّلَالِ  
 حَتَّى أَوْصَلَهُ إِلَى صَاحِبِ الْبَلِيسِ وَأَتَى بِكُلِّ جَمِيلٍ عَلَى هَذَا  
 الرَّجُلِ وَقَالَ إِنَّهُ يَسْتَحِقُّ خُلُوانًا جَزِيلًا فَأَخَذَ الْبَلِيسَ وَافْتَقَدَ  
 مَا فِيهِ مِنَ الدَّنَائِيرِ وَكَانَ بِخِيَلًا جَدًّا فَشَقَّ عَلَيْهِ الْخُلُوانُ  
 حَالَهُ وَأَرَادَ أَنْ يَجْتَنَالَ فِي التَّخَلُّصِ مِنْهُ فَادَّعَى عَلَى الرَّجُلِ أَنَّهُ قَدْ  
 أَخَذَ مِنْهُ جَانِبًا وَيَكْفِيهِ أَنْ يُسَامَحَهُ بِمَا أَخَذَ مِنْهُ وَجَعَلَ  
 يَشْتُمُهُ أَمَامَ النَّاسِ فَغَضِبَ الرَّجُلُ وَأَسْمَعَهُ كَلَامًا جَانِبًا فَسَاقَهُ  
 صَاحِبُ الْبَلِيسِ إِلَى دَارِ الْحُكُومَةِ وَشَكَاهُ إِلَى الْحَاكِمِ وَأَعْلَمَهُ بِوَاقِعَةِ  
 الْحَالِ وَطَلَبَ مِنْهُ أَنْ يُجْصَلَ لَهُ مَا أَخَذَهُ الرَّجُلُ مِنَ الْبَلِيسِ  
 فَاسْتَنْطَقَ الْحَاكِمُ الرَّجُلَ فَحَدَّثَهُ بِالْقِصَّةِ كَمَا جَرَى وَكَانَ الْحَاكِمُ  
 رَجُلًا ذَكِيًّا فَعَلِمَ أَنَّ صَاحِبَ الْبَلِيسِ يُرِيدُ أَنْ يَتَجَنَّى عَلَيْهِ  
 ظُلْمًا فَقَالَ لَهُ يَا فُلَانُ إِنِّي أَعْلَمُ أَنَّكَ مِنْ أَكَابِرِ النَّاسِ وَلَا أَشْكُ  
 فِي صِدْقِ كَلَامِكَ لِأَنَّكَ لَا تَدْعِي زُورًا وَلَا أَشْكُ أَيْضًا فِي أَمَانَةِ  
 هَذَا الرَّجُلِ الْمُسْكِينِ لِأَنَّهُ لَوْ أَرَادَ أَنْ يَخُونَ لَكَانَ أَخَذَ

خَوْنٌ  
 deliver, handsome  
 respectable  
 favour, kindness  
 searched (for something to look)  
 cleaned, unpleasant  
 claimed  
 he was supposed for him  
 (1) drive cattle  
 hard  
 complaint  
 he should get  
 affair  
 large falsity  
 do not (let) arranged  
 expression wrong  
 after verb speaking  
 about  
 doubt  
 betray, deceive  
 superlative



الْكَلِيسَ بِرُؤْمَتِهِ وَلَا يَسْأَلُ عَنْ صَاحِبِهِ وَعَلَى هَذَا أَرَى أَنَّ هَذَا  
 الْكَلِيسَ غَيْرَ كَيْسِكَ فَأَرْجِعْهُ إِلَى الرَّجُلِ لِيَحْفَظَهُ عِنْدَهُ إِلَى أَنْ  
 يَظْهَرَ صَاحِبُهُ وَأَنْتَ فَتَشَّ عَلَى كَيْسِكَ عِنْدَ غَيْرِهِ فَاضْطَرَبَ  
 التَّاجِرُ وَقَالَ يَا مَوْلَايَ قَدْ سَمَحْتُ لَهُ بِمَا أَخَذَ مِنْهُ وَإِنْ شِئْتَ  
 أُعْطِهِ فَوْقَهُ أَيْضًا فَقَالَ لَا يُمَكِّنُ هَذَا أَبَدًا لِأَنَّهُ لَا يَجُوزُ أَنْ  
 تَأْخُذَ غَيْرَ مَالِكَ فَالْتَمَحَ التَّاجِرُ عَلَيْهِ فِي ذَلِكَ فَغَضِبَ وَأَمَرَ عَلَيْهِ  
 بِالضَّرْبِ وَأَخَذَ الْكَلِيسَ مِنْهُ وَقَالَ لِلَّذِي وَجَدَهُ خُذْ هَذَا الْكَلِيسَ  
 وَتَصَرَّفْ بِهِ حَلَالًا وَدَعْ هَذَا أَتْحِيثُ يُفْتَشُّ عَلَى كَيْسِهِ الَّذِي  
 أَعْلَمُ أَنَّهُ هَذَا بَعِينِهِ وَلَكِنَّ الطَّمَعَ قَدْ أَضَاعَهُ مِنْهُ مَرَّةً ثَانِيَةً —

## Exercise 84.

I have (in) this day experienced (شَهِدَ) indescribable joy (what is not described in the way of joy). — I shall speak to thee about this matter (شَأْنٌ). — I was very disturbed on examining your letter which came (وَالِدَا مَوْلَايَ حَضَرَهُ) (Part. Act.) to his Excellency our lord and father (the excellency of our lord the father), may God protect him!, and although I almost turned away (in spite of my being I turned away) from the mind of his Excellency what disturbed him, yet I was not able to content my thoughts with the least (of what is) possible, and for this reason I find myself disturbed (of the mind), hoping that you will honour me (the being honoured) — Verbal Noun of (تَكْرَمَ) by giving me information (إِفَادَةٌ); and we pray for you the continuance of health and wellbeing. — What I have learnt

دَوَامٌ

فَوَدَّ = benefit  
inferior

of thy indisposition has grieved me, and I have prayed God that He will clothe thee with the garment of recovery, for He can do all things (He over every thing is powerful). — Perhaps our lord will bring thee what will rejoice thee. — The sheikh was extremely astonished at our answer. (جواب)

زكام: cold, rheum.

فروح

## Forty-fifth Lesson.

(الدَّرْسُ الْخَامِسُ وَالْأَرْبَعُونَ)

### Adverbs.

1. Adverbs are either 1) Particles, Inseparable or Separate, or 2) Nouns used only in the Nom. or Accus.

#### Inseparable Particles.

2. The Adverbs, which are Inseparable Particles are:

a) اَ a particle used to indicate a question (= هَلْ see Less. 2, 5) (called the اَلْحَرْفُ اَلْاِسْتِفْهَامُ); but only when no Interrogative pronoun occurs in the sentence, e.g.:

هَذَا (or هَلْ فَعَلْتَ) hast thou done this?

but مَنْ فَعَلَ هَذَا who has done this?

أَمْ — أَمْ in a double question; see اَمْ.

b) سَ a particle used to give a Future meaning to the Imperfect (see Less. 13, 4). It is a shortened form of سَوْفَ "at the end".

سَافْعَلُهُ (سَوْفَ أَفْعَلُهُ) I shall do it.

c) لَ a particle used for Emphasis, "certainly, truly", often omitted in translation, e.g.:

فَعَلْتُهُ truly, I have done it.

Especially with the Modus Energicus (see Less. 15):

لَا ضَرْبَكَ I shall certainly strike thee.

Also in an Oath:

لَعَمْرُكَ by thy life. *or ب (+ genitive) or و (genitive)*

*or before the subject of an adv. of time or place or a periphrasis*  
لَ is often used before the Predicate of a Nominal sentence, which begins with إِنَّ (see below 3 e).  
*It is often used to introduce the apodosis of a hypothesis*  
It is often used to introduce the apodosis of a sentence beginning with لَوْ (see Less. 47, 5).

### Separate Adverbial particles.

3. The most important separate particles are:

*Imperv. I of*  
*أذن, particle*  
*allow, "in that case, then", e.g.:* = **3X**  
 a) إِنَّا and إِذَا (related to إِذَا, see Less. 46, 2 b)

إِذَا نَرْجُحْ let us go then.

b) أَلَا (for أ and لَا) "not" in an Interrogative sentence:

أَلَا أَفْعَلُهُ shall I not do it?

So أَلَمْ for أ and لَمْ.

c) أَمْ "or" in a double question:

أَمْ أَفْعَلُهُ shall I do it or not?

d) أَمَّا (for أ and مَا) "not" in an Interrogative sentence:

أَمَّا فَعَلْتَهُ hast thou not done it?

e) إِنَّ "truly, certainly" (see Less. 17, 5).

إِنَّ introduces Nominal sentences, the subject following in the Accus., the Predicate often strengthened

*Lead - right, II p. 79.*  
by لَ (see above 2 c) following in the Nom., e.g.:

$\left. \begin{array}{l} \text{إِنَّ زَيْدًا عَاقِلٌ} \\ \text{إِنَّ زَيْدًا لَّعَاقِلٌ} \end{array} \right\}$  verily, Zaid is intelligent.

It may be used with Pronominal suffixes, the pronoun then being a subject, e.g.  $\text{إِنَّهُ}$  verily he,  $\text{أَنَا}$  and  $\text{إِنَّا}$  verily I,  $\text{وَأَنَا}$  verily we.

f)  $\text{إِنَّمَا}$  (for  $\text{أَنَّ}$  and  $\text{مَا}$ ) is always at the beginning of a sentence and limits the word or clause at the end of it by its meaning "only", e.g.:

$\text{إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ}$  the alms are for the poor only.

g)  $\text{أَيُّ}$  "i.e., that is" (=  $\text{يَعْنِي}$ ).

h)  $\text{أَيْنَ}$  "where?" — (cf. Heb.  $\text{אֵינָהוּ}$  — see O'Leary Com. Gen. p. 16)

$\text{مِنْ أَيْنَ}$  "whence?"

$\text{إِلَى أَيْنَ}$  "whither?"

also cf.  $\text{أَيَّانَ}$  = when

$\text{أَيْنِمَا}$  "wherever". — *Demotic ma* - (O'Leary. p. 168 ABC 94)

i)  $\text{بَلْ}$  "but rather, no on the contrary, but". *sonderm*

j)  $\text{بَلَى}$  "yes certainly" as answer to negative sentences.

k)  $\text{ثُمَّ}$  "there". cf.  $\text{ثُمَّ}$  then, (Dψ).

l)  $\text{قَدْ}$  before the Perfect expresses the completion or certainty of the action and can sometimes be translated "already", but is often to be left untranslated.

With the Imperfect it means "sometimes", "perhaps".

m)  $\text{فَقَطْ}$  "only" <sup>merely</sup> always placed after the word it modifies. (*literally and enough*) — Wright vol. I p. 296.

n)  $\text{قَطْ}$  "never", follows a verb in the Perfect with a negative, e.g.:

$\text{مَا رَأَيْتَهُ قَطْ}$  I have never seen him.

(only in vulgar Arabic with 'Fudri' Wright vol. I p. 296.

o) كَلَّا "not at all, by no means".

p) لَا "not, no".

1) As particle of Denial (لَا لِلنَّفْيِ) before the Imperf Indic. with Present or Future meaning:

لَا أَفْعَلُهُ I do it not (or I shall not do it).

2) As particle of Prohibition (لَا لِلنَّهْيِ) followed by the Jussive with the meaning of the Imperative:  
لَا تَفْعَلْهُ do it not.

3) As particle of Complete Denial (لَا لِنَفْيِ الْجِنْسِ) (see Less. 42, 2 i) "there is not (no)". It is followed by a noun in the Accus. without nunation:

لَا مَفْرَءَ there is no escape (at all).

*Perhaps because*

*كَانَ is understood i.e.*

*لَا كَانَ مَفْرَءَ*

q) لَمْ "not" is used before the Jussive, which then has the meaning of the Past:

لَمْ يَفْعَلْ he did not.

→ r) لَمَّا followed by the Jussive means "not yet".

s) لَنْ "not" (see Less. 14, 3 Note) is followed by the Subjunctive, which then has the meaning of a Future:

لَنْ أَفْعَلَهُ I shall not do it.

t) مَا "not" is followed by either Perfect or Imperfect.

Note. For أَنْ as particle of Denial see Less. 46, 2 c) Note.

u) مَتَى "when" also used as a Conjunction.

v) نَعَمْ (rarely نَعِمْ) "yes" derived from نَعِمَ "(what you say) is agreeable".



cp. Wright. vol. II. p. 308. *لَا* cannot be prefixed to a neg. clause (except 3rd)  
 nor to a conditional sentence clause, nor to *أَمْ*, *وَ*, *فَ* and *كَمْ*, nor in general  
 { a nominal clause of which the predicate is a finite verb. } 309 (4119)

w) *حَلْ* Particle of Interrogation (see Less. 2, 5).

*حَلْ فَعَلْتَهُ* hast thou done it.

→ In an indirect question it denotes "whether", e.g.: *لَعَنُوا*

*حَلْ أَخْبَرْنِي* tell me whether thou hast

expected me.

*حَلَّا* (for *حَلْ* and *لَا*) "not" in an Interrogative sentence. cp. O'Leary p. 274

x) *هَنَا* "here", or in a strengthened form *هَاجَنَا*

(sometimes written *هَاجَنَا*).

y) *هَنَّاكَ* and *هَنَّاكِي* "there".

(cp. ' *رَبَّتْ* = very much  
 O'Leary p. 169.)

### Nouns used as Adverbs.

4. Many nouns, the Accusative of which are used as Prepositions, are used as Adverbs and are then Indeclinable ending always in u, e.g.:

<i>بَعْدُ</i> or <i>مِنْ بَعْدُ</i> { "after- wards".	<i>حَيْثُ</i> "where".
<i>بَعْدُ</i> — <i>مَا</i> "not yet".	<i>حَيْثُ مِنْ</i> "whence".
<i>قَبْلُ</i> or <i>مِنْ قَبْلُ</i> "before".	<i>حَيْثُ إِلَى</i> "whither".
<i>فَوْقُ</i> "above".	<i>حَيْثُمَا</i> "wherever".
<i>تَحْتُ</i> "below".	<i>لَا غَيْرَ</i> in the expression "nothing else, only this".

5. Most nouns used as Adverbs are employed in the Accusative (see Less. 42, 2, c, e), e.g.:

<i>قَلِيلًا</i> "little".	<i>دَاخِلًا</i> "inside".
<i>قَلِيلًا</i> "seldom". (cp. <i>قَلِيلًا</i> )	<i>خَارِجًا</i> "outside".
<i>كَثِيرًا</i> "much, very".	<i>مَعًا</i> "together".
<i>كَثِيرًا</i> "often".	<i>جَمِيعًا</i> "altogether".
<i>جَدًّا</i> "very".	<i>أَبَدًا</i> { "for ever" (with neg. "never").

يَوْمًا	“by day”.
يَوْمًا مَ	“on the right hand”.
ذَاتَ يَوْمٍ	“on the left hand”.
الْيَوْمَ	“to-day”.
غَدًا	“to-morrow”.
دَائِمًا	“always”.
لَيْلًا	“by night”.
لَا سِوَا (for مَا سِ) لَا سِوَا	“there is nothing like”
“especially”.	(Héb. 77 = Heb. 77 = Heb. 77)

For this add.  
accusative  
see O'Leary  
Gram.  
p. 203

{ (sign of Future tense).

كَيْفَ “how”.

{ “often” (later “perhaps”).

there is not the equal of what

“then, (from the noun حِينَ “time”) in حِينَئِذٍ “at that time”, so also وَقْتَهُ “at that time”.

“altogether”. *decidedly, irrevocably* *cut out; decide,*

تَارَةً — وَتَارَةً	time (of repetition)	now	then
تَارَةً — وَطَوْرًا		at one time	at another time.
تَارَةً — وَاحِدَانًا		Sometimes	so sometimes

time (1. 5. 3)

وَحْدًا “alone” is used with suffixes, e.g. وَحْدِي I alone, وَحْدَهُ he alone, etc.

Note. For some Verbs which are usually translated into English by Adverbs as عَسَى etc., see Less. 30.

“perhaps” are often used with suffixes, e.g. لَعَلَّه perhaps he, لَعَلِّي (rarely لَعَلِّي) perhaps I. *of accus. of things or persons*  
 “would that” with suffixes لَيْتَهُ would that he, لَيْتَنِي (rarely لَيْتَنِي) would that I. *cp. p. 319.*

cp. p. 319. *cp. p. 319.*

accus. specificationem  
make a mistake

## Exercise 85.

h. 298, Note 2.

يُقَالُ إِنَّهُ أَنْقَطَعَ رَجُلٌ مِنْ قَائِلَةِ الْحَاجِّ وَغَلِطَ الطَّرِيقَ وَوَقَعَ  
 فِي الرَّمْلِ فَجَعَلَ يَسِيرُ إِلَى أَنْ وَصَلَ إِلَى خَيْمَةٍ فَرَأَى فِي الْخَيْمَةِ  
 أَمْرَةً تَجْوزُ وَعَلَى بَابِ الْخَيْمَةِ كَلْبًا نَائِمًا فَسَلَّمَ الْحَاجُّ عَلَى الْعَجُوزِ  
 وَطَلَبَ مِنْهَا طَعَامًا فَقَالَتْ الْعَجُوزُ أَمْسِ إِلَى ذَلِكَ الْوَادِي  
 وَأَصْطَدْ مِنَ الْحَيَاتِ بِقَدْرِ كِفَايَتِكَ لِأَشْوَى لَكَ مِنْهَا وَأَضْعَمَكَ  
 فَقَالَ الرَّجُلُ أَنَا لَا أَجْسُرُ أَنْ أَصْطَادَ الْحَيَاتِ فَقَالَتْ الْعَجُوزُ  
 أَنَا أَصْطَادُ مَعَكَ فَلَا تَخَفْ فَمَضَى وَتَبِعَهَا الْكَلْبُ فَآخَذَا مِنَ  
 الْحَيَاتِ بِقَدْرِ حَاجَتَيْهِمَا فَآتَتْ الْعَجُوزُ وَجَعَلَتْ تَشْوِي الْحَيَاتِ  
 فَلَمْ يَرَ الْحَاجُّ بُدًّا مِنَ الْأَكْلِ وَخَافَ أَنْ يَمُوتَ مِنَ الْجُوعِ  
 وَالْهَزَالِ فَآكَلَ ثُمَّ إِنَّهُ عَطِشَ فَطَلَبَ مِنْهَا الْمَاءَ فَقَالَتْ دُونَكَ  
 الْعَيْنُ فَاشْرَبْ فَمَضَى إِلَى الْعَيْنِ فَوَجَدَ الْمَاءَ مُرًّا مَالِحًا وَلَمْ  
 يَجِدْ مِنْ شُرْبِهِ بُدًّا فَشَرِبَ وَعَادَ إِلَى الْعَجُوزِ وَقَالَ أَعْجَبُ مِنْكَ  
 أَيْتَهَا الْعَجُوزُ وَمِنْ مُقَامِكَ فِي هَذَا الْمَكَانِ وَاعْتِذَائِكَ بِهِذَا  
 الطَّعَامِ فَقَالَتْ الْعَجُوزُ كَيْفَ تَكُونُ بِلَادُكُمْ فَقَالَ يَكُونُ فِي بِلَادِنَا  
 الدُّورُ الرَّحْبَةُ الْوَاسِعَةُ وَالْفَوَاكِهِ الْيَانِعَةُ وَالْمِيَاهُ الْعَذْبَةُ وَالْأَطْعَمَةُ  
 الطَّيِّبَةُ وَاللُّحُومُ السَّمِينَةُ وَالنَّعْمُ الْكَثِيرَةُ وَالْعَيْنُونَ الْغَزِيرَةُ  
 فَقَالَتْ الْعَجُوزُ وَقَدْ سَمِعْتُ هَذَا كُلَّهُ فَقُلْ لِي هَلْ تَكُونُونَ

old. i. 2.  
عَجُوزُ  
the usual

صَاد

جَسُرُ  
dare

thinner

حَاكِهِ  
frank

تَحْتَ يَدَي سُلْطَانٍ يَجُورُ عَلَيْكُمْ وَإِذَا كَانَ لَكُمْ ذَنْبٌ آخَذَ  
 أَمْوَالَكُمْ وَأَسْتَأْصَلَ أَهْوَالَكُمْ وَأَخْرَجَكُمْ مِنْ بُيُوتِكُمْ وَأَمْلاكِكُمْ  
 فَقَالَ قَدْ يَكُونُ ذَلِكَ فَقَالَتْ إِذَا يَعُودُ ذَلِكَ الطَّعَامُ اللَّطِيفُ  
 وَالْعَيْشُ الضَّرِيفُ وَالْحُلُوى النَجِيبةُ مَعَ الْجَوْرِ وَالظُّلْمِ سَمًا نَاقِعًا  
 وَتَعُودُ أَطْعَمْتُنَا مَعَ الْأَمْنِ دِرْيَاقًا نَافِعًا أَمَا سَمِعْتَ أَنَّ أَجَلَ  
 النِّعَمِ بَعْدَ نِعْمَةِ الْهُدَى الصِّحَّةُ وَالْأَمْنُ

## Exercise 86.

Truly, he can both speak and write the Arabic language (he knows the Arabic language speaking and writing). — Permit me to see from time to time that trusty slave, nay rather the true friend Sa'id. — You must have patience O my friend. — Jamila said: Art thou trusting in that O Sa'id? and he said Yes. I hope that (Perhaps that) the journey will be pleasant to you, for the land of Egypt is a cheerful land especially in the winter season. — I beseech thee by the head of thy father, that thou deliver me from this trouble and command thy men to carry me from this place whither you wish. — He gave us permission to dwell, wherever we might wish. — One party of us travelled northwards and a party of us travelled southwards. — How can that be? The prince said: Is she the princess Salma? — He said: Yes O prince. Then the prince turned pale (the paleness came upon the face of the prince). — The best is that we return to where we were. — Bonaparte journeyed from Egypt secretly to his country in the latter days of the year 1799 A. D., then the Mamlukes and the people of Egypt prepared together to fight the French, and they were not able only to drive them out of it. —

They two journeyed together to the place where he had prepared for them what was necessary. — Some of the inhabitants of the village came to us and began to ask us "Whence?" and "Whither?" — I alighted then from the back of my horse. — I said to her: What do you think? Shall we show enmity and resist them, or not? And she said: No, we shall not resist them. And I said: What shall we do (is the deed)? Shall I hand over to them my weapons and myself, that they may take me captive, and perhaps kill me?

## Forty-sixth Lesson.

(الْدَّرْسُ الْاَسَاسُ وَالْاَرْبَعُونَ)

### Conjunctions.

1. The Conjunctions are either Inseparable or Separate.

The Inseparable are:

a) and b) **وَ** and **فَ** "and" (called in Arabic **حَرْفُ عَطْفٍ** "particle of union").

**وَ** joins two independent words or sentences, while

**فَ**, which usually joins sentences only, indicates a development in the narrative and may often be translated "and so" "and then". It is also generally used to join two sentences when there is a change of subject.

With a following verb in the Subjunctive **فَ** means "so that". (i.e. Result clause) see O'Leary p. 239.

For **فَ** with the Predicate of Nominal sentences with **أَمَّا** (Caus. renders) see § 2 f. p. 316.

For **فَ** in the Apodosis of Conditional sentences see Less. 47, 5.

**فَ** with a following Nominal sentence or a Suffix (see p. 91) means "for".



between two sentences, of which the second is a Nominal sentence often means "while". Such a sentence introduced by وَ is called a جُمْلَةٌ حَالِيَّةٌ "sentence of condition", e.g.:

قَامَ زَيْدٌ وَهُوَ بَاكِ | Zaid stood up, while he wept  
 قَامَ زَيْدٌ وَهُوَ بَيَّكِي | (Zaid stood up weeping).

also with change of Subject:

ذَهَبَ زَيْدٌ وَعَمْرُو بَاكِ | Zaid went away and 'Amr remained (while 'Amr remained).  
 ذَهَبَ زَيْدٌ وَعَمْرُو بَيَّكِي |

The وَ is usually dropped, when a Verbal sentence follows:

فَضَحَكَ زَيْدٌ جَاءَ | Zaid came, while he laughed (laughing).

The wāw of Condition (وَإِذَا أَحْضَرْنَا) is sometimes used

before a Nominal sentence which has no Participle or Imperfect:

جَاءَ زَيْدٌ وَبِيَدِهِ سَيْفٌ | Zaid came, and in his hand a sword (with a sword in his hand).

For وَ as Preposition with Accus. = "with" see Less. 42, 2.

وَ لِلَّهِ | For وَ with the Genitive see Less. 44, 3 A, 3.

c) لِ "so that" (for the Prep. لِ see Less. 44, 3 A, 4) with following Subjunctive:

جَاءَنِي لِيُطَلِّبَ أَمَّا | he came to me so that he might demand the wealth (to demand the wealth),

With the same meaning are used لَنْ; and negatively: لَنْ لَا "so that not".

after an affirmative sentence or whether the thing expected is or is not expressed  
 neg. if the thing expected is expressed - acc or nom

ل with the Jussive (nearly always in the 3<sup>rd</sup> Person) expresses a demand:

لِيَكْتُبْ let him write!

With the particle ف the ل loses its vowel: فَلْيَكْتُبْ (see Less. 14, 3).

2. The usual Separable Conjunctions are:

a) إِذَا "when, since, after, because" with following Nominal or Verbal sentence.

b) إِذَا "when, if" originally used of time, but often of condition (see Less. 47); in indirect questions = "whether".  
 أم - إ. whether - or?

إِذَا and إِذَا also mean "behold!", in which case the former is always followed by a Verbal sentence, the latter by a Nominal sentence in which the Subject is either in the Nominative or takes ب (see Less. 44, 3 A, 1):

إِذَا أَتَى رَجُلٌ } let these come a man!  
 إِذَا رَجُلٌ (يَبْرُجِل) قَدْ أَتَى } behold, a man came!  
 إِذَا رَجُلٌ (يَبْرُجِل) قَدْ أَتَى } let a man have come!

إِذَا مَا means "whenever" (see Less. 47).

c) إِنْ "if, whether" introduces Conditional sentences or indirect Questions (see Less. 47).

وَإِنْ means "and if, even if, although". لَيْسَ = "verily if".

Note. There is also a particle of Denial إِنْ, e.g.: (cp Heb. 274)

إِنْ رَأَيْتُ مِنْهَا أَمْرًا أَعْصَاهُ I have not seen anything of

her, that I despise.

d) إِلَّا (for إِنْ and لَا) has the following meanings:

1) "if not", إِلَّا, "and if not" i.e. "otherwise".

2) "except, only" preceded by a negative. (This إِلَّا is called a حَرْفُ الْإِسْتِثْنَاءِ i.e. "particle of exception"), e.g.:

إِلَّا شَيْءًا لَا يَكُونُ إِلَّا بِإِذْنِي I have no power except what I will.

إِلَّا أَنَّهُ لَا يَكُونُ إِلَّا بِإِذْنِي I have no power except what I will.

إِلَّا أَنَّهُ لَا يَكُونُ إِلَّا بِإِذْنِي I have no power except what I will.

لَا إِلَهَ إِلَّا اللَّهُ there is no god except God (Allah).

e) أَمَّا (for إِنَّ and مَا) only in:

أَمَّا — أَوْ } “either — or”. ←  
أَمَّا — وَأَمَّا }

f) أَمَّا “as for” with a following Nominative, the Predicate being always strengthened with a فَ, e.g.:

أَمَّا جَبَلُ الشَّيْخِ فَهُوَ جَبَلٌ شَامِحٌ as for Mt. Hermon, it is a lofty mountain.

أَمَّا الْكَلْبُ فَلَقِيتُهُ فِي الطَّرِيقِ as for the dog, I met him on the road. (According to Arabian grammarians أَلْكَبُ is the Subject, all the rest is Predicate.)

g) أَنْ “that” with following Verbal sentence, the verb being rarely in the Perf., nearly always in the Imperf. Subjunctive (cf. Less. 17, 6 a).

كَأَنَّ = “as though”; لِأَنَّ = “because”.

With Negative: لَا أَنْ (for أَنْ and لَا) “that not”; لَسَلَا “so that not”.

h) أَنْ “that” with a Nominal sentence, a later verb being in the Indicative.

With suffixes: أَنَّهُ “that he”, أَنِّي or اِنِّي “that I”, اِنَّا or اِنَّا “that we” etc.

In أَنَّهُ the suffix is often صَمِيرُ الشَّانِ (cf. Less. 43, 5, Note 2).

In compounds:

كَأَنَّ } “just as if”, “it is as if”.  
كَانَ }

كَانَ كَرَانَتُهُ وَالتَّسْوِيمُ قِطْعَةً وَاحِدَةً

It was as if he and the saddle were one piece.

لَٰنَ “because”.

“except that, yet”. <sup>أَلَا</sup> <sup>أَنَّ</sup> <sup>غَيْرَ</sup> <sup>أَنَّ</sup>

→ i) اَوْ "or"; اَوْ — اِمَّا "either — or" (see above e).

With the Subjunctive, <sup>or</sup> means "unless that, until that".

j) بَيْنَا (more rarely بَيْنَا) "while".

k) ثُمَّ “then, thereupon” often followed by اِنَّ. (لَمْ يَكُنْ)

1) "until" (إِلىَّ أَنْ) with a Nominal sentence  
often حَتَّى أَنْ.

m) لَکَى or کَى "in order that" with following Subjunctive.

With Negative كَيْلَا and لَيْلَا "in order that not".

n) لَكِنَّ and لَكِنَّ “but”, the former being followed by a verb or noun in the Nominative, the latter only by nouns in the Accusative or Pronominal suffixes: لَكِنَّهُ “but he”, لَكِنَّي or لَكِنِّي “but I”, لَكِنَّنَا or لَكِنَّا “but we”.

o) لَمَّا “when, after” with following Perfect to be translated usually by the Pluperfect.

p) لَوْ “if” in Conditional sentences referring to a mere supposition (see Less. 47).

لَوْ أَنَّ often with the meaning "would that!" before nouns and pronominal suffixes: (See p. 324)

وَلَوْ = "although".  $\phi$  315 (e) دِلَو

With Negative: لَوْلَا; لَوْ لَمْ; لَوْ مَا "if not".

q) مَا الدَّيْمُومَةُ “the مَا of continuance”, “so long as”  
is often used in compound Conjunctions:

حَالَمًا - as soon as. or عِنْدَ مَا  
 “after” بَعْدَ مَا

→ “while” فِيمَا and بَيْنَمَا

“before” قَبْلَ مَا (always with the Imperf.).

It is often used also to generalise, e.g.:

حَالَمًا : as soon as  
 عِنْدَ مَا  
 “whenever” مَتَى مَا  
 “if ever” إِذَا مَا  
 “as often as” كُلَّمَا

In these cases it is followed by the Perf. or the Juss. in the sense of the Present.

r) مَتَى مَا “when”, مَتَى “whenever”.

s) مُذْ or مُنْذُ “since”. (cf. p. 299. (9))

### Exercise 87.

وَصَلَ بَعْضُ الْمَسَافِرِينَ لِقَصْدِ الْحَجِّ مَدِينَةَ وَنَزَلَ عِنْدَ  
 صَاحِبٍ لَهُ فَلَمَّا تَمَّتْ مَدَّةُ الْإِقَامَةِ وَعَزَمَ عَلَيَّ الرَّحِيلِ أَخْبَرَ صَاحِبَهُ  
 أَنَّ عِنْدَهُ أَمَانَةً وَفِي جُمْلَةٍ مِنَ النُّقُودِ وَالْجَوَاهِرِ وَيُرِيدُ أَنْ  
 يُودِعَهَا عِنْدَ مُوْتَمِنٍ إِلَى أَنْ يَرْجِعَ فَلَمَّا سَمِعَ مِنْهُ صَاحِبُهُ ذَلِكَ  
 اسْتَحْيَى أَنْ يَقُولَ لَهُ ضَعُهَا عِنْدِي خَوْفًا مِنْ أَنْ يَظُنَّ أَنَّهُ  
 طَامِعٌ فِيهَا فَأَشَارَ عَلَيْهِ أَنْ يَضَعَهَا عِنْدَ الْقَاضِي فَآخَذَهَا وَذَهَبَ  
 إِلَى الْقَاضِي وَقَالَ لَهُ إِنِّي رَجُلٌ غَرِيبٌ وَأُرِيدُ الْحَجَّ وَعِنْدِي أَمَانَةٌ  
 قَدَرُهَا كَذَا مِنَ النُّقُودِ وَالْجَوَاهِرِ وَأُرِيدُ أَنْ أُسَلِّمَهَا لِحَضْرَةِ مَوْلَانَا  
 الْقَاضِي لِيَحْفَظَهَا إِلَى أَنْ أَعُودَ مِنَ الْحَجِّ وَأُسَلِّمَهَا فَقَالَ لَهُ الْقَاضِي  
 نَعَمْ خُذْ هَذَا الْمِفْتَاحَ وَافْتَحْ هَذَا الصُّنْدُوقَ وَضَعُهَا فِيهِ وَأَغْلِقْ



الصُّنْدُوقَ جَيِّدًا فَفَعَلَ وَسَلَّمَ الْمِفْتَاحَ إِلَى الْقَاضِي وَسَلَّمَ عَلَيْهِ  
وَتَوَجَّهَ فَلَمَّا قَضَى حُجَّتَهُ وَرَجَعَ ذَهَبَ إِلَى الْقَاضِي لِيَطْلُبَ الْأَمَانَةَ

set out

فَقَالَ لَهُ إِنِّي لَا أَعْرِفُكَ وَأَنَا عِنْدِي أَمَانَاتٌ كَثِيرَةٌ فَمَنْ أَيْنَ أَعْرِفُ

أَنْ لَكَ أَمَانَةٌ عِنْدِي وَأَطْلَأَ الْمُجَادِلَةَ مَعَهُ فَانْصَرَفَ الرَّجُلُ إِلَى

shape  
address

صَاحِبِهِ وَأَعْلَمَهُ بِذَلِكَ وَعَاقِبَهُ فِي هَذِهِ الْمَشُورَةِ فَأَخَذَهُ وَذَهَبَ إِلَى

عاقب

بَعْضِ الْأَمْراءِ الْمُقَرَّبِينَ إِلَى الْمَلِكِ وَأَخْبَرَهُ بِتِلْكَ الْقِصَّةِ فَأَوْعَدَهُ

promise

affair

close

أَنَّهُ فِي غَدٍ يَذْهَبُ إِلَى الْقَاضِي وَجَلِيسُ عِنْدَهُ وَخَيْرُهُ بِقِصَّةِ

أُخْرَى تَخْصُهُ وَيَدْخُلُ ذَاكَ الشَّخْصُ صَاحِبُ الْأَمَانَةِ عَلَيْهِمَا

حکم  
concern

وَيَطْلُبُ أَمَانَتَهُ مِنَ الْقَاضِي فَلَمَّا كَانَ الْغَدُ ذَهَبَ ذَلِكَ الْأَمِيرُ

إِلَى الْقَاضِي وَجَلَسَ بِجَانِبِهِ فَلَمَّا أَنْتَهَى تَعْظِيمُهُ وَإِجْلَالُهُ مِنْ

greeting

honoring

to be finished

الْقَاضِي عَلَى حَسَبِ مَقَامِهِ قَالَ لَهُ لَعَلَّ السَّبَبَ الَّذِي أَوْجَبَكَ

hope

station or rank

إِلَى تَشْرِيفِنَا بِقُدُومِكَ خَيْرٌ فَقَالَ لَهُ هُوَ خَيْرٌ لَكَ إِنْ شَاءَ اللَّهُ

use  
لعل

تَعَالَى فَقَالَ مَا هُوَ فَقَالَ لَهُ الْأَمِيرُ إِنِّي فِي لَيْلَةٍ أَمْسَ طَلَبَنِي الْمَلِكُ

غَذَّهَبْتُ إِلَيْهِ فَلَمَّا أَنْتَهَى الْمَجْلِسُ وَانْصَرَفَ النَّاسُ وَارَدْتُ أَنْ

broken

انْصَرِفَ وَإِذَا هُوَ أَمَرَنِي أَنْ أَتَخَلَّفَ عِنْدَهُ فَلَمَّا اخْتَلَيْنَا أَشَارَ

to be alone

remain desired

when  
should

إِلَى أَنَّهُ يُرِيدُ أَنْ يَحْجِيَ فِي الْعَامِ الْقَابِلِ وَيُرِيدُ أَنْ يَسَلَّمَ الْمَمْلَكَةَ

جَمِيعَهَا لِمَنْ يُعْتَمَدُ وَيُوثَقُ فِي ذَلِكَ إِلَى أَنْ يَجُودَ بِالسَّلَامَةِ

فَأَسْتَشَارَنِي فِي ذَلِكَ فَأَشْرْتُ عَلَيْهِ أَنْ يُسَلِّمَهَا لِجَنَابِكَ لِمَا نَعَهَدُ  
عِنْدَكَ مِنَ الْأَمَانَةِ وَالْعَقَّةِ وَالصَّدَاقَةِ أَوْ لِي مِنْ تَسْلِيمِهَا لِبَعْضِ  
الذَّوَاتِ قَرِيبًا يَعْمَلُ مُخَالَفَةً أَوْ تَطْمَعُ نَفْسُهُ فِي الْمَمْلَكَةِ فَيَعْمَلُ  
فِتْنَةً أَوْ تَحْوِ ذَلِكَ فَاعْجَبَهُ ذَلِكَ الرَّأْيُ وَاجْمَعَ أَنَّهُ بَعْدَ يَوْمَيْنِ  
يَعْقِدُ مَجْلِسًا عَامًا وَيَفْعَلُ مَا أَشْرْتُ بِهِ عَلَيْهِ فَفَرَّجَ الْقَاضِي بِذَلِكَ  
فَرَحًا شَدِيدًا وَاتْنَى عَلَيْهِ وَإِذَا بِصَاحِبِ الْأَمَانَةِ دَاخِلٌ عَلَيْهِمَا  
وَتَمَثَّلَ أَمَامَ الْقَاضِي وَسَلَّمَ وَقَالَ يَا حَضْرَةَ مَوْلَانَا الْقَاضِي إِنَّ لِي  
أَمَانَةً عِنْدَكَ وَهِيَ كَذَا وَكَذَا وَسَلَّمْتُهَا إِلَيْكَ وَقْتَ كَذَا وَكَذَا  
فَمَا أَتَمَّ كَلَامَهُ حَتَّى قَالَ لَهُ الْقَاضِي نَعَمْ يَا وَلَدِي وَأَنَا تَذَكَّرْتُ  
الَلَّيْلَةَ عِنْدَ النَّوْمِ وَعَرَفْتُكَ وَعَرَفْتُ أَمَانَتَكَ فَخَذْتُ هَذَا الْمِفْتَاحَ  
وَأَسْتَلِمُ أَمَانَتَكَ فَأَخَذَهَا وَسَلَّمْتُ وَأَنْصَرَفْتُ وَأَنْصَرَفَ ذَلِكَ الْأَمِيرُ  
أَيْضًا فَلَمَّا مَضَى الْمِيعَادُ الَّذِي وَعَدَهُ الْقَاضِي ذَهَبَ إِلَى ذَلِكَ  
الْأَمِيرِ وَسَأَلَهُ فِي شَأْنِ الْمَمْلَكَةِ وَالْمَلِكِ فَقَالَ لَهُ أَبِيهَا الْقَاضِي نَحْنُ  
مَا عَرَفْنَا نُخَلِّصُ مِنْكَ أَمَانَةَ الرَّجُلِ الْغَرِيبِ الْحَاجِّ إِلَّا لَمَّا  
مَلَكَكَ الدُّنْيَا بِأَجْمَعِهَا فَإِذَا مَلَكَتْهَا بَأَيَّ شَيْءٍ نُخَلِّصُهَا فَعَرَفَ

أَنَّهَا حِيلَةٌ —  
cunning trick

جَمِيلَةٌ (cp. p. 275. f.)

### Exercise 88.

As for Jamila, she went out of the hall into the inner court, and behold by the side of the door of the hall a large door. — No one sees him without being

لَا أَحَدٌ  
لَا سَخْنٌ

قَاعَةٌ hall  
إِذَا

attracted to him (except, and he is attached by his love). — As for Sa'id, he was amazed at the prince, because he had not seen during his life a man like him. — And when the prince had determined to journey to Egypt, he called his two sons to accompany him. — And while they were so engaged (were in that), there was a knock at the door (the door was knocked) and behold the servant. — I have not seen any good

in my coming that (ف) I should return. — And the two, and those who were with them continued traveling, until they came to the pool of the Ezbekiya, and behold a park, which a canal encircled. — And it was, when he rode his steed, as though he and the saddle were one piece. — While I was examining one of the books, I lighted upon the following sentence. — After all had left, I went to my chamber. — I had not finished my speech, when (until) I heard the sound of the firing of a gun, and I prepared to defend myself as soon as I should see the first person of them, because it seemed to me that there was no deliverance possible (that there was not of anything which was possible to us in the way of deliverance) except that. — I do not permit that, so long as thou hast not said to me what thy name is. — Before I finished my speech, I saw my friend. — Inform me when thou hast returned hither. — Then I commanded Hasan to bring me large stones that we might build for us a fortress safe from the weapons of the enemies. — Joy came upon me until from the excess of what rejoiced me, it made me weep.

## Forty-seventh Lesson.

(الدَّرْسُ السَّابِعُ وَالْأَرْبَعُونَ)

### Conditional Sentences.

Conditional sentences consist of a Protasis or sentence containing the condition (شَرْطٌ) and an Apodosis or main sentence (جَوَابٌ or جَزَاءٌ = "answer").

2. The Protasis is introduced by the Conjunction (حَرْفُ الشَّرْطِ) إِن or إِذَا if the condition is regarded as possible or likely; by لَوْ if it is purely hypothetical or impossible.

3. In both parts of the Conditional sentence the perfect or the Jussive may be used in the sense of the English Present or Future.

There are thus four possible cases:

a) The perfect is used in both parts:

إِن ذَهَبَ زَيْدٌ ذَهَبْتُ مَعَهُ if Zaid goes I shall go with him.

b) The Jussive is used in the Protasis, the Perfect in the Apodosis:

إِن يَذْهَبَ زَيْدٌ ذَهَبْتُ مَعَهُ.

c) The Perfect is used in the Protasis, the Jussive in the Apodosis:

إِن ذَهَبَ زَيْدٌ أَذْهَبَ مَعَهُ.

d) The Jussive is used in both parts:

إِن يَذْهَبَ زَيْدٌ أَذْهَبَ مَعَهُ.

Note. After إِذَا in a Conditional sense the Jussive is scarcely ever used. With لَوْ the Perfect (rarely Imperf. Indic.) is used in both parts.

4. If the verb in a Conditional sentence is to express the meaning of the Past, it must be put in the Perfect and be preceded by كَانَ.

فَمَهْدِ الْعُذْرَ إِن كُنْتُ أَجْرَمْتُ excuse (me), if I have committed a crime.

The Perfect is used after لَوْ in the sense of the English Imperfect or Pluperfect Subjunctive or Potential. When it has the meaning of the Pluperfect كَانَ may be placed before it:

لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً if thy Lord had wished, He would have made men one people. (Koran 11, 120.)

5. If the Protasis begins with إِنْ, then the Apodosis must be introduced by فَ. *followed by 'indic. not Jussive mood'*

a) If it is a Nominal sentence:

إِنْ أَرَادَ ذَلِكَ فَلَا مَرَّةَ لَهُ if he wishes that, then the matter is his (i.e. to do as he likes).

b) If it is a Verbal sentence expressing a Wish, Command or Prohibition (the verb being in the Imperative or Jussive):

إِنْ رَأَيْتَ زَيْدًا فَقُلْ لَهُ if you see Zaid, tell him.

c) If it is a Verbal sentence which begins with one of the particles سَوْفَ (س), قَدْ, مَا (not), or لَنْ:

إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ if he steals, one of his brothers has already stolen before him (Koran 12, 77).

Instead of فَ the particles إِذَا or إِذْ "behold" sometimes occur. *cp. p. 315*

If the Protasis begins with لَوْ, the Apodosis may be introduced by لَ:

لَوْ أَرَادَ أَنْ يَخُونَ لَكَانَ أَخَذَ الْكَيْسَ بِرِمَّتِهِ if he had wished to be treacherous, he would have taken the purse in its entirety.

6. Sometimes the Apodosis is omitted and must be supplied from the context:

إِنْ رَجَعْتَ عَنْ قَوْلِكَ وَإِلَّا أَمَرْتُ بِقَتْلِكَ if you go back on your word, (good); otherwise I command that you shall be killed.





خَيْرًا وَإِلَّا فَالْمَوْتُ أَحَلَّى مِنْ حَيَوَةٍ مُرَّةٍ — دُخُولَكَ فِي بَابِ

الْهَوَى إِنْ أَرَدْتَهُ يَسِيرٌ وَلَكِنَّ الْخُرُوجَ عَسِيرٌ — أَرْسَلْتُ حَسَنًا

إِلَى قِمَّةِ الْجَبَلِ لِيُرَاقِبَ الْلُصُوصَ لِأَنَّهُ لَوْ لَا ذَلِكَ لَرُبَّمَا كَانَ

مَفْتَنٌ دَاخِمَنَا الْعَدُوُّ بَغْتَةً فَتَمَكَّنَ مِنْ أَسْرِنَا وَقَتَلَنَا — مَاذَا تَفْعَلُونَ

إِذَا لَمْ نَدْعُكُمْ تَتَمَكَّنُونَ مِنْ ذَلِكَ — لَا تَحْزَنِي عَلَى آيَتِهَا

الْعَزِيزَةُ إِذَا أَسْقَانِي هَوْلًا الْأَشْقِيَاءُ كَأْسَ الْمُنُونِ لِأَنِّي إِنْ مِتُّ

أَمِتُّ شَرِيفًا أَمَامَ عَيْنَيْكَ وَإِنْ قَسَمَ لِي اللَّهُ نَصِيبًا حَسَنًا فَأَنَا

رُغَدٌ لَكَ وَأَنْتَ لِي — لَوْ لَمْ نَعُدْ وَالِدَكَ الشَّيْخَ بَأْنًا لَا نُؤْذِيكَ

لَكِنَّا أَعْلَنَّاكَمَ عَنْ آخِرِكُمْ فَادْهَبُوا بِسَلَامٍ وَيَجِبُ أَنْ تَتَأَمَّلُوا

إِنكُمْ إِنْ لَمْ تَجِدُوا الْمَسِيرَ تَعْرِضُوا أَنْفُسَكُمْ لِلْوَبَالِ — إِنْ

عَاهَدْتَنِي عَهْدًا صَادِقًا بِأَنَّكَ تَقْتَرِنِينَ بِي أُرَاقُكَ حَيْثُ تَشَاءِينَ

— إِنْ شِئْتَ فَارْسِلْ أَحَدًا لِيَنْظُرَ إِذَا كَانَ أَحَدُ قَوْمِكُمْ رَأَاهَا

— قَالَ الْأَمِيرُ فَلْيَفْعَلِ الْبَارِي عَزَّ وَجَلَّ مَا يَشَاءُ فَإِنْ شَفَى

جِرَاحِي وَأَعَادَ صِحَّتِي إِلَى حِمْدَتِهِ عَلَى ذَلِكَ وَإِلَّا فَلَا أَمْرَ لَهُ

فَوَدَّ وَإِنْ مِتُّ فَاسْتَلِمَ قِيَادَةَ هَوْلًا الْعَرَبِ + إِنَّنِي وَإِنْ أَكُنْ

بَذَلٌ بَعِيدًا عَنْ وَطَنِكَ وَمَدِينَتِكَ فَسَابِذٌ جَهْدِي فِي إِيصَالِكَ

أَيُّهَا سَابِئًا — إِذَا أَلَمَ بِالْإِنْسَانِ مُصِيبَتَانِ فَلَاوِي أَنْ يَخْتَارَ أَسْهَلَهُمَا

خَار (خمر) *to choose*

خَيْرٌ *good, better*

*To collect*  
*to have*

— إِنْ قَسَمَ لِي اللَّهُ نَصِيبًا لِلنَّجَاةِ يَقْدِرُ أَنْ يُخَلِّصَنِي بِطَرُقٍ كَثِيرَةٍ وَإِنْ أَرَادَ أَنْ يُهْلِكَني فِي وَسْطِ هَذَا الْبَحْرِ الْعَجَاجِ فَلَا مَقَرَّ عَنِ الْمَوْتِ — الْقَلْبُ بَيْنَ الصَّاحِبِ أَعْظَمُ شَاهِدٍ يَرْضَى وَلَوْ كَانَتْ شَهَادَةٌ وَاحِدَةً — لَوْ لَمْ تَكُنْ شَرًّا مِنْهُمَا لَمَّا دَخَلْتَ بَيْنَهُمَا. — إِنْ مِتُّ فَإِنَّ عِظَامِي تَصْرُخُ مِنْ قَبْرِى مُقَرَّةً لَكَ بِالْجَمِيلِ وَالْفَضْلِ — كَانَ الرَّجُلُ يُحِبُّ الشَّرَفَ وَلَيْسَ يَكُنْ فَارِغًا — إِنْ قَبِلْتَ (good) وَإِنْ لَمْ تَقْبَلْ فَأَنَا أَقْبَلُ — مِنْ جَدِّ وَجَدَّ — إِذَا بَقِيتَ مُصِرَّةً عَلَى عِنَاكَ فَسَادُكَ جَزَاءُ عِبَادِكَ إِلَى يَوْمِ مَوْتِكَ — لَوْ لَا كَثْرَةُ الصَّابِطِينَ الَّذِينَ كَانُوا حَوْلَهُ لَكَانَ ذَلِكَ الْجُمْهُورُ قَتْلَهُ فِي الطَّرِيقِ —

## Exercise 90.

If the matter is so, I will honour thee greatly and make thee chief over all my men. — If a man passes by you, tell me, and God will requite you with good. — I said to (in) myself: If God makes easy for me a way to escape, it is well; and if not, the matter is his and He will do what He pleases. — When the light of the morning had dawned, my spirit was refreshed, although I had despaired of deliverance. — If I had known that I should happen to meet thee in this place, I would have expended all my energy in receiving thee. — If thou fulfillest my need, I shall be indebted to thee for such a pleasure, that the kings of the earth could not pay the weight of a grain of it; and if you reject my request, then thrust me into this sea. — If I demand thee (fem.) from thy father now, there is no

مَشْقَالٌ

مَدَحٌ

دَرْةٌ

doubt that he will send me back disappointed. — When (the) age thwarts us, then there is nothing for us but to take refuge in (the) fair patience and to rely on God. — When she shows rebellion, he shows stubbornness.

## Forty-eighth Lesson.

(الدَّرْسُ الثَّانِي وَالْأَرْبَعُونَ)

### Interjections.

(حُرُفُ النِّدَاءِ)

1. The Vocative is expressed by the particles يَا and اَيُّهَا Fem. اَيْتُهَا (but the Masc. is often used for the Fem.) or يَا اَيُّهَا.

اَيُّهَا and يَا اَيُّهَا are followed by the noun in the Nominative with the Article:

يَا اَيُّهَا التِّلْمِيذُ O scholar! (see. Less. 16, 4 and Less. 42, 1 c).

يَا is followed by the noun in the Nominative without Article (and without Nunation in the Sing.) if the person addressed is present and the noun is not determined by any following words, e.g.

يَا وَلَدُ O boy!

يَا مُحَمَّدُ O Mohammed!

but يَا اَوْلَادُ O boys! ?

If the person addressed is absent or the noun is determined by some word or words after it, then the noun is put in the Accusative, e.g.:

يَا غَافِلًا O careless! (not addressed to any one particular person).





هَاتُوا بِنَا نَفْتَرُهُ

هَاتُوا Come! with the Preposition ب Come, let us go!

هَاتُوا Far from it! away! هَاتُوا + هَاتُوا (cp O'Leary p. 170)

هَاتُوا Fiel (cp Heb. הָיָה) (cp. 170) Possibly dangerous. هَاتُوا, هَاتُوا, هَاتُوا

هَاتُوا and هَاتُوا Bravo!

هَاتُوا (Fem. of the Elative أَطِيبُ "best") Hail! هَاتُوا

هَاتُوا or هَاتُوا Hail to thee! هَاتُوا and in the Plural هَاتُوا "Hither!"

هَاتُوا (properly the Imper. IV. of أَتَى "to come")

"give, bring here!" also used in the Fem. هَاتُوا

هَاتُوا and هَاتُوا "Beware!" (from (Perf.) هَاتُوا see

Less. 44, 4).

هَاتُوا and هَاتُوا "Beware!" (see Less. 42, 2).

3. Certain nouns are used in the Accusative as Interjections (cf. Less. 42, 2 1, Note).

هَاتُوا Welcome! you have come by our people and the way is smooth (as usual)

هَاتُوا Strange!

هَاتُوا Slowly!

هَاتُوا Welcome!

هَاتُوا Welcome to thee!

هَاتُوا { (lit. "Hearing and obeying".) At your service!

هَاتُوا Alas for thee! هَاتُوا woe, loss, out of

4. Many religious expressions are used interjectionally, e.g.:

هَاتُوا or هَاتُوا or very Commonly هَاتُوا O God!

هَاتُوا By God!

أَلْحَمْدُ لِلَّهِ Thanks to God!

إِنْ شَاءَ اللَّهُ If God will!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { In the name of God the Compassionate, the Merciful!

مَعَاذُ اللَّهِ or أَعُوذُ بِاللَّهِ { God forbid! (lit. "I take refuge in God").

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ { There is no might and no power, save in God the Mighty! (Expression of astonishment and alarm.)

مَا شَاءَ اللَّهُ { What God will! (Astonishment.)

أَسْتَغْفِرُ اللَّهَ { I ask pardon of God! (Used to decline a compliment.)

Praises constantly appended to the name of God:

(عَلَا IV of Perf.) تَعَالَى { He is exalted!  
عَزَّ وَجَلَّ

the most high  
i.e. peak

سُبْحَانَهُ Praised be He! ص ب ه

### Exercise 91.

أَمَلْنَا بِبُلُوغِ الْمُقْصُودِ عَنْ قَرِيبٍ وَلَكِنْ وَاسْفَا فَإِنَّ سَهْمَنَا  
وَقَعَ دُونَ الْغَرَضِ (Proverb) — حَامِلًا عَلِمَ الْعَرَبُ بِقُدُومِنَا  
أَسْرَعُوا لِلْقَائِنَا فَرَحِينَ وَهُمْ يَصْرُخُونَ بِأَعْلَى أَصَوَاتِهِمْ يَا هَلَا  
بِالضَّيْفِ يَا هَلَا بِالضَّيْفِ فَقُلْتُ لَهُمْ إِنَّنِي نَزِيلُكُمْ أَيُّهَا الْعَرَبُ

فَقَالُوا يَا هَلَا بِكُمْ يَا هَلَا بِكُمْ — قَالَ الْأَمِيرُ هَيَّا بَنَا أَيُّهَا الْعَرَبُ  
فَإِنَّ بَنِي عَدُوَانِ قَدْ أَتَوْا لِنُغْزِيَنَا وَهَلُمَّ جَرًّا مِنْ الْكَلَامِ الْمُحَرِّضِ

instigating  
to attacking.

verbal noun from  
along. سَرَّ to follow, drag along

على المكافحة ودونكم هؤلاء الاندال الذين اتوا لغزونا — قال

لي شلت يداك ياندال الرجال باينة جسارة تذيبك وليدى كلس

الحمام حيا وخذ جزاء عملك — اواه قد اقترب اجلي —

يا للعجب كيف قدر هذا الاسير ان يفر من امام خيمة الامير

— صرخت بلعلى صوتي قائلا ويلاه ما هذا المصاب وما هذه

الداهية — آه يا عزيزي ساموت مسرورة لانني رايتك — سبحان

العلي الجبار الذي فرقنا في البوادي والقفار وجمع شملنا في

لجج البحار — هات ما بدا لك — قال النوتي الذي كان

مريضا يا ليتني لم اشف لان بالموت راحتي واخذ بقية

النوتية يقولون طوبى للقبطان الذي ارتاح من هذه الانتعاب

— اواه واخرى قد احاط بي التنفس منذ صغري — قالت

آه ما حيلتي ويلاه ما العمل اعطلي يا سماء دموعا علينا وافض

يا بحر امواجك واغرقنا وارحنا من هذه العيشة اللثيمة فقلت

لها انهضي ايتها المحبوبة فان الله لم يقسم لنا الموت هوذا

مركب مقبل — يا لينتي مت ما كنت عائمًا في البحر —

فلم ادعه يتيم كلامه وقلت لا حول ولا قوة الا بالله العظيم

— إذ وصلت إلى محل إقامتي طرحت نفسي على سريوري

وَلَكِنْ تَبَّأَ لَهَا مِنْ لَيْلَةٍ لَمْ أَذُقْ فِيهَا الذُّرَى دَقِيقَةً وَاحِدَةً —  
 كَيْفَ أَقْدِرُ أَنْ أَسْلُوكَ وَقَدْ نَظَرْتُ دُمُوعَ الْمَحَبَّةِ تَذْرِفُ مِنْ  
 عَيْنَيْكَ النَّارِجِسِيِّتَيْنِ وَهِيَ أَنَا هُنَا الْآنَ فِي حُبِّكَ وَقَتِيلُ  
 فِرَاقِكَ — انْتَرَهَ *forget* *لَيْفَ*

*passionately in love* Exercise 92.

Hither, O Arabs, and follow (سَارَ) in the track of this bold man. — Come, let us take a walk in the garden! — Ah, O my God, what is this strange chance which has united me with my friend in this raging sea? — Woe, truly misfortunes come upon me and strike me; Ah, why dost thou threaten us, O sea? — O would that I had been slain among the Arabs! — Praised be the Exalted, the Mighty who has protected us from dangers and guarded us from troubles and brought us back to Beirut safe from harm (Plur.). — Ah, O my precious, who has brought thee to this place? — Alas for his (to him from) disturbing dream!

## Forty-ninth Lesson.

(الدرسُ التَّاسِعُ وَالْأَرْبَعُونَ)

### Arabic Verse.

(عِلْمُ الْعُرُوضِ)

1. Prose is called in Arabic نَثْرٌ ("scattering"), Poetry is نَظْمٌ ("ordering"). Rhymed Prose is سَجْعٌ.

2. Arabic Poetry (شِعْرٌ) has both Rhyme (قَافِيَةٌ) and Metre (وَزْنٌ or أَجْرٌ) the latter being quantitative.

An Open syllable is short, a closed syllable long (see Intro. § 13, 1).

Note. The Pronominal suffix <sup>ٓ</sup> and the second syllable in <sup>ٓ</sup>أنا may be either long or short.

3. Every Verse or Line (بَيْت Plur. أَبْيَات) consists of two Half-verses (شَطْر or مِصْرَاع).

At the end of the Verse i.e. in Pause (وَقْف) the Nunation is dropped and sometimes the vowel is omitted altogether.

In long poems the first half-verse must end in the rhyme of the poem.

Sometimes in poems in Rajaz metre (see below 5, b) there is no common rhyme, but the first half of each verse rhymes with the second.

4. The number of Feet in use is eight. They are indicated by means of the letters ف ل ع (as in the forms of the verb):

a) فَعُولُنْ ٠ ٠ ٠ ٠

b) فَاعِلُنْ ٠ ٠ ٠ ٠

c) مُسْتَفْعِلُنْ ٠ ٠ ٠ ٠

d) مَفَاعِيلُنْ ٠ ٠ ٠ ٠

e) فَاعِلَاتُنْ ٠ ٠ ٠ ٠

f) مَفْعُولَات ٠ ٠ ٠ ٠

g) مُفَاعِلَتُنْ ٠ ٠ ٠ ٠

h) مُتَفَاعِلُنْ ٠ ٠ ٠ ٠

These Feet are subject to certain changes, e.g.:

a) فَعُولُنْ ٠ ٠ ٠ becomes فَعُولُ ٠ ٠ ٠

b) فَاعِلُنْ ٠ ٠ ٠ „ فَعِلُنْ ٠ ٠ ٠



- c) مُسْتَفْعِلُنْ — — ˘ — becomes  $\left\{ \begin{array}{l} \text{مُتَفَعِّلُنْ} \quad ˘ \text{ — } ˘ \text{ — } \\ \text{مُفْتَعِّلُنْ} \quad ˘ \text{ — } ˘ \text{ — } \\ \text{مُنْتَعِّلُنْ} \quad ˘ \text{ — } ˘ \text{ — } \end{array} \right.$
- d) مَفَاعِيلُنْ ˘ — — — „  $\left\{ \begin{array}{l} \text{مَفَاعِلُنْ} \quad ˘ \text{ — } ˘ \text{ — } \\ \text{مَفَاعِيلُ} \quad ˘ \text{ — } \text{ — } \end{array} \right.$
- e) فَاعِلَاتُنْ — ˘ — — — „  $\left\{ \begin{array}{l} \text{فَاعِلَاتُ} \quad \text{ — } ˘ \text{ — } ˘ \\ \text{فَعِلَاتُنْ} \quad ˘ \text{ — } ˘ \text{ — } \text{ — } \\ \text{فَعِلَاتُ} \quad ˘ \text{ — } ˘ \text{ — } ˘ \end{array} \right.$
- f) مَفْعُولَاتُ — — — ˘ „  $\left\{ \begin{array}{l} \text{مَفْعُولَاتُ} \quad \text{ — } ˘ \text{ — } ˘ \\ \text{فَعُولَاتُ} \quad ˘ \text{ — } \text{ — } ˘ \end{array} \right.$
- g) مُفَاعَلَتُنْ ( ˘ — ˘ — — ) „  $\left\{ \begin{array}{l} \text{مُفَاعَلَتُنْ} \quad ˘ \text{ — } \text{ — } \text{ — } \\ \text{مُفَاعَتُنْ} \quad ˘ \text{ — } ˘ \text{ — } \text{ — } \text{ (rare)} \end{array} \right.$
- h) مُتَفَاعِلُنْ ˘ ˘ — ˘ — — „ مُتَفَاعِلُنْ — — ˘ —

If Catalexis (rejection of the last syllable) occurs at the end of a verse, then ˘ — — is changed to ˘ —; — ˘ — to — — etc. These are also subject to the changes given above.

A verse is formed by repetition of the same foot or by a combination of several feet.

5. The sixteen Arabic Metres are:

*The reconciled*

a) اُمْتَقَارِبُ:

فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولُنْ

فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولُنْ

usually with Catalexis فَعُو in the second, sometimes also in the first half-verse:

أَلَا رَبَّ مَكْرُوهَةٍ قَدْ كَفَيْتَ

وَمُلْكٍ تَضَمَّنْتَهُ فَاسْتَقَرَّ

“How many an evil hast thou warded off, and how many a dominion hast thou protected so that it became firm.”

*the Trembling*

b) الرَّجَزُ (especially in didactic poems; such a poem being called اَرَجُوزَة):

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ

e.g.:

قَالَ مُحَمَّدٌ هُوَ ابْنُ مَالِكٍ

أَحْمَدُ رَبِّيَ إِلَهٌ خَيْرٌ مَالِكٍ

“Said Muḥammad ibn Mālik: I praise my Lord God, the best Ruler.”

(Beginning of the Alfīyā of Ibn Mālik.)

In this metre Catalexis of the last foot (change — — — to — — —) is very common. If there is no rhyme common to the whole poem, the first half-verse also has the Catalexis, e.g.:

يَقُولُ رَاجِي رَبِّهِ اَنْغُفُورِ

يَحْيَى بْنُ مَعْظٍ بْنِ عَبْدِ النُّورِ

"Says he, who hopes in his forgiving Lord, Yahyā ibn Muṭṭi Ibn 'Abd-unnūr". (From Addurra al-Alfiyā by Yahyā Ibn 'Abd al-Muṭṭi az-Zāwāwī).

*The Vibrant.*

c) الهزج

مَفَاعِيلُنْ مَفَاعِيلُنْ

مَفَاعِيلُنْ مَفَاعِيلُنْ

e.g.:

فَقِيرٌ مِّنْ لَهُ حِرْصٌ

غَنِيٌّ كُلٌّ مِّنْ يَقْنَعُ

"Poor is the greedy man, rich the contented."

*The Running*

d) الرَّمْلُ (usually with Catalexis in both half-verses):

فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ

فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ

e.g.:

إِطْرَحِ الدُّنْيَا فَمِنْ عَادَاتِهَا

تُخَفِّضُ الْعَالِيَّ وَتُعَلِّي مِّنْ سَفَلٍ

"Thrust away the world, for it is of its customs to humble the exalted and to exalt him who is low."

*exuberant.* e) الْوَافِرُ (almost always with Catalexis):

مُفَاعِلَتُنْ مُفَاعِلَتُنْ فَعُولُنْ

مُفَاعِلَتُنْ مُفَاعِلَتُنْ فَعُولُنْ

e.g.:

فَإِنَّ تَغْفِي الْأَنَامَ وَأَنْتَ مِنْهُمْ

كَأَنَّ الْمَسَكَ بَعْضُ دَمِ الْغَزَالِ

“When thou surpassest men of whom thou art, it is as if musk were a part of the blood of the gazelle.”

*The Perfect*.

f) <sup>١٤</sup>اَلْكَامِلُ (also with Catalexis of the second half-verse):

مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ

مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ

e.g.:

قَلْبِي يُحَدِّثُنِي بِأَنَّكَ مُتَلَفِي

رُوحِي فِدَاكَ عَرَفْتَ أَمْ لَمْ تَعْرِفْ

“My heart tells me that thou art my destroyer; my soul is thy ransom, whether thou knowest it or knowest it not.”  
(‘Umar Ibn al-Fārid.)

*The Long*.

g) <sup>١٥</sup>اَلطَّوِيلُ:

فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ

فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ

At the end of the first half-verse the مَفَاعِيلُنْ is usually changed to مُفَاعِلُنْ.

Catalexis may occur at the end of the second half-verse.

e.g.:

فَقَا نَبَاكَ مِنْ ذِكْرِي حَبِيبٍ وَمَنْزِلِ

بِسَقَطِ اَللَّوَى بَيْنَ اَلدَّخُولِ فَحَوْمِلِ

“Stay (both of you), let us weep over the memory of a beloved one and a place at the edge of the sand-hill between ad-Dakhūl and Haumal.” (Imru’ulqais.)

*The swift*

h) اَلْسَرِيعُ (sometimes with Catalexis of the second half-verse):

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

e.g.:

قَالَتْ لِي اَلنَّفْسُ اَتَاكَ اَلرَّدَى

وَأَنْتَ فِي دَارِ اَلْمَعَاصِي مُقِيمٌ

تَرْوِدِ اَلتَّقْوَى فَقُلْتُ اَقْصِرِي

لَا بُحْمَلُ اَلزَّادِ لِدَارِ اَلْكَرِيمِ

“The soul said to me: death has come to thee, and thou abidest in the house of rebellion; provide thyself with piety; and I said: cease, provision is not taken to the house of the Generous.” (Abū Nuwās.)

*The extended* (cp. Heb. וְלִי דָּ = *ship-off*)

i) اَلْبَسِيطُ (often with Catalexis at the end of the second half-verse):

مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

e.g.:

اَللَّيْلُ وَاَلْحَيْلُ وَالبَيْدَاءُ تَعْرِفُنِي

وَالسَّيْفُ وَالصَّيْفُ وَاَلْقِرْطَاسُ وَاَلْقَلَمُ

“Night and the horses and the desert know me, also the sword and the guest and paper and the pen.”

(al-Mutanabbī.)



The amputated.

j) أَلْمَجْتَنَّتْ:

مُسْتَفْعِلُنْ فَاعِلَاتُنْ

مُسْتَفْعِلُنْ فَاعِلَاتُنْ

e.g.:

لَا تَحْسَبَنَّ أَنَّ بَالِشَعْرِ

مِثْلَنَا سَتَصِيرُ

فَلَدَّجَا جَاةٍ رِيشُ

لَكِنَّهَا لَا تَطِيرُ

"Imagine not that thou in the future wilt be in poetry as we; for the hen has feathers but it does not fly."

(Ibn ad-Dahhān.)

The flowing.

k) أَلْمُنْسَرَحَ:

مُسْتَفْعِلُنْ مَفْعُولَاتُ مُسْتَفْعِلُنْ

مُسْتَفْعِلُنْ مَفْعُولَاتُ مُسْتَفْعِلُنْ

As a rule the مَفْعُولَاتُ becomes مَفْعَلَاتُ, and the مُسْتَفْعِلُنْ at the end of each half-verse becomes مُفْتَعِلُنْ.

أَبْعَدُ نَائِي الْمَدِيحَةِ الْبَخْلُ

فِي الْبُعْدِ مَا لَا تُكَلِّفُ الْأَيْلُ

"The furthest distance of the fair maid is the miserliness (of her affection), which consists of a distance such as no camel can undertake to travel."

(al-Mutanabbī.)

*The Light.*

l) اُخْفِيفُ:

فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ

فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ

e.g.:

وَإِذَا خَامَرَ الْهَوَى قَلْبَ صَبٍّ

فَعَلَيْهِ لِكُلِّ عَيْنٍ دَلِيلُ

"And when passion pervades the heart of a lover then every eye has a proof of it." (al-Mutanabbī.)

*The Prolonged*

m) اَلْمَدِيدُ:

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلُنْ

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلُنْ

e.g.:

اَللَّفَتْنِي عَقْلٌ يَبْعِيشُ بِهِ

حَيْثُ تَهْدِي سَاقَهُ الْقَدَمُ

"The youth has intelligence wherewith to live, in so far as his foot guides his leg."

*The resembling (15. j)**(15. 14) المتقارب**(15. 10) المتشبه**(15. 7) (no j)*

The other three metres *The continued* المصارع *The mutilated* المقتضب and المتدارك

are not used by the older poets.

## Exercise 93.

## Examples of the more usual Metres.

اَلْمُتَقَارِبُ

فَوَاحِشَرَتَا مَا أَمَرَ الْفِرَاقُ

وَأَعْلَقَ نَيْرَانَهُ بِالْكَبُودِ<sup>1</sup>

(اَلْمُتَنَبِّئِي)

<sup>1</sup> See Less. 30, 5.

الرجز<sup>١</sup>لَقَدْ رَأَيْتُ عَجَبًا<sup>١</sup> مُدَّ أَمْسًاعَجَائِزًا<sup>٢</sup> مِثْلَ الْأَفَاعِي خَمْسًاالرمم<sup>٣</sup>

لَيْسَ مَنْ يَقْطَعُ طُرُقًا بَطْلًا

إِنَّمَا مَنْ يَتَّقِي اللَّهَ الْبَطْلُ

الوافر<sup>٤</sup>

فَلَوْ بَرَزَ الزَّمَانُ إِلَى شَخْصًا

كَخَضَبِ شَعَرٍ مَفْقَرَةٍ حُسَامِي

الكامل<sup>٥</sup>

فَاقْنَعْ بِمَا قَسَمَ أَمْلِيكَ فَإِنَّمَا

قَسَمَ الْمَعَايِشَ بَيْنَنَا عَلَامُهَا

إِنَّ الْبِطَالَنةَ وَالْكَسَلَ

أَحْلَى مَذَاقًا مِنْ عَسَلٍ

الطويل<sup>٦</sup>

إِذَا غَدَرْتَ حَسَنَاءَ وَقْتَ بَعْدِهَا

فَمِنْ عَهْدِهَا أَنْ لَا يَدُومَ لَهَا عَهْدٌ

(المتنبى<sup>٧</sup>)

<sup>١</sup> عَجَبًا used parenthetically "strange!".

<sup>٢</sup> Used as a triptote by poetic license.

تَرُومِينَ إِدْرَاكَ أَمْعَالِي رَحِيصَةً

وَلَا بُدَّ دُونَ الشَّهَدِ مِنْ إِبْرِ النَّحْلِ

السَّرِيعُ

لَاعَبْتُ بِأَخَاتِمِ إِنْسَانَةٍ

كَمِثْلِ بَدْرِ فِي الدُّجَى النَّاجِمِ

وَكُلَّمَا حَاوَلْتُ أَخِذِي لَهُ

مِنَ الْبَنَانِ امْتَرَفِ النَّاعِمِ

الْقَتَّةُ فِي فِيهَا<sup>1</sup> ثَقُلْتُ أَنْظُرُوا

قَدْ أَخَفَتِ أَخَاتِمِ فِي أَخَاتِمِ

الْبَسِيطِ

فَارَقْتَكُمْ فَإِذَا مَا كَانَ عِنْدَكُمْ

قَبْلَ الْفِرَاقِ أَذَى بَعْدَ الْفِرَاقِ يَدُ

إِذَا تَذَكَّرْتُ مَا بَيْنِي وَبَيْنَكُمْ

أَعَنَّ قَلْبِي عَلَى الشَّوْقِ الَّذِي أَجِدُ

مَا كُلُّ مَا يَتَمَنَّى الْمَرْءُ يُدْرِكُهُ

تَجْرَى الرِّيحُ بِمَا لَا تَشْتَهِي السَّفِينُ

الْمَاجِتُّ

<sup>1</sup> See Less. 7, 2.

## (Riddle.)

إِسْمٌ مِّنْ هَاجٍ خَاطِرِي

أَرْبَعٌ<sup>١</sup> فِي صُنُوفِهِ

فَإِنْ زَالَ رُبْعُهُ

زَالَ بَاقِي حُرُوفِهِ

(Solution: غَزَالٌ)

الْمُنْسَرَحُ<sup>٢</sup>

فَقُلْتُ إِنَّ الْفَتَى شَجَاعَتُهُ

تُرِيهِ فِي الشَّجِّ صُورَةَ الْفَرْقِ

الْشَّمْسُ قَدْ حَلَّتِ السَّمَاءَ وَمَا

يَجْجِبُهَا بَعْدَهَا عَنِ اتِّحَادِ

الْخَفِيفِ

بِأَيِّ<sup>٣</sup> مِّنْ وَدِدَتِهِ فَافْتَرَقْنَا

وَقَضَى اللَّهُ بَعْدَ ذَلِكَ أَجْتِمَاعًا

فَافْتَرَقْنَا حَوْلًا وَلَمَّا اتَّقَيْنَا

كَانَ تَسْلِيمُهُ عَلَيَّ وَدَاعًا

## Exercise 94.

قِيلَ إِنَّ شَاعِرًا كَانَ لَهُ عَدُوٌّ فَبَيَّنَمَا هُوَ سَائِرُ ذَاتِ يَوْمٍ فِي

بَعْضِ الطَّرِيقِ إِذَا هُوَ بِعَدُوِّهِ فَعَلِمَ الشَّاعِرُ أَنَّ عَدُوَّهُ قَاتِلُهُ لَا مُحَالَةَ

فَقَالَ لَهُ يَا هَذَا أَنَا أَعْلَمُ أَنَّ الْمَنِيَّةَ قَدْ حَضَرَتْ وَلَكِنْ سَأَلْتُكَ

اللَّهُ إِذَا أَنْتَ قَتَلْتَنِي أَمْسِ إِلَى دَارِي وَقِفْ بِالْبَابِ وَقُلْ

<sup>1</sup> A collection of four letters.

<sup>2</sup> See Less. 44, 3 A, 1. Note.



أَلَا أَيُّهَا الْبَنَتَانِ إِنَّ أَبَاكُمَا

فَقَالَ سَمِعًا وَطَاعَةً ثُمَّ إِنَّهُ قَتَلَهُ فَلَمَّا فَرَّغَ مِنْ قَتْلِهِ أَتَى إِلَى

دَارِهِ وَوَقَفَ بِالْبَابِ وَقَالَ

أَلَا أَيُّهَا الْبَنَتَانِ إِنَّ أَبَاكُمَا

وَكَانَ لِلشَّاعِرِ ابْنَتَانِ فَلَمَّا سَمِعَا ذَلِكَ مِنْهُ أَجَابَتَاهُ بِغَمٍّ وَاحِدٍ

قَتِيلٌ خُذَا بِالنَّارِ مِمَّنْ أَتَاكُمَا

ثُمَّ تَعَلَّقَتَا بِالرَّجُلِ وَرَفَعَتَاهُ إِلَى الْحَاكِمِ فَاسْتَقَرَّه فَاقْرَأَ بِقَتْلِهِ

فَقَتَلَهُ وَاللَّهِ أَعْلَمُ —



# Supplement.

## Selections.

From the Koran.

Sura 1.

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ✽ الرَّحْمَنِ الرَّحِيمِ ✽ مَالِكِ يَوْمِ  
الدِّينِ ✽ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ✽ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ✽  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ✽ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ —

Sura 112.

سُورَةُ الْإِخْلَاصِ

خلص = save  
i.e. select (500)  
i.e. the sole words left of

قُلْ هُوَ اللَّهُ أَحَدٌ ✽ اللَّهُ الصَّمَدُ ✽ لَمْ يَلِدْ وَلَمْ يُولَدْ ✽  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ —

Sura 113.

سُورَةُ الْفَلَقِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ✽ مِنْ شَرِّ مَا خَلَقَ ✽ مِنْ شَرِّ شَرِّ  
عَاسِقٍ إِذَا وَقَبَ ✽ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ✽ مِنْ شَرِّ  
حَاسِدٍ إِذَا حَسَدَ —

عُقَدٌ  
عقد bind.  
(Heb. 723)  
Kurb

blower

enemy.

Sura 114.

*stealthily withdrawing  
slink away*

سُورَةُ النَّاسِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝  
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝  
 مِنَ الْجِنَّةِ وَالنَّاسِ —

## Fables.

(مَجَانِي الْأَنْب) *dissembling instruction*النَّمُوسُ وَالْدَّجَاجُ *mouse*

بَلَغَ النَّمُوسُ أَنَّ الدَّجَاجَ قَدْ مَرَضُوا فَلَبِسُوا جُلُودَ طَوَائِيسَ  
 وَأَتَوْا لِيَبْزُرُوهُمْ فَقَالُوا لَمْ السَّلَامُ عَلَيْكُمْ أَيُّهَا الدَّجَاجُ كَيْفَ أَنْتُمْ  
 وَكَيْفَ أَحْوَالُكُمْ فَقَالُوا إِنَّا بِخَيْرٍ يَوْمَ لَا نَرَى وُجُوهَكُمْ (مَغْرَاهُ) أَنْ  
 كَثِيرًا يُظْهِرُونَ الْمَاحِبَّةَ وَيُبْطِنُونَ الْبَغْضَاءَ

قِطَّتَانِ وَقِرْدٍ

قِطَّتَانِ اخْتِطَفَتَا جُبْنَةً وَذَهَبَتَا بِهَا إِلَى الْقِرْدِ لِكَيْ يَقْسِمَهَا  
 بَيْنَهُمَا فَقَسَمَهَا إِلَى قِسْمَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الثَّانِي وَوَضَعَهُمَا فِي  
 مِيزَانِهِ فَرَجَحَ الْأَكْبَرُ فَأَخَذَ مِنْهُ شَيْئًا بِأَسْنَانِهِ وَهُوَ يُظْهِرُ أَنَّهُ يُرِيدُ  
 مُسَاوَاتَهُ بِالْأَصْغَرِ وَلَكِنْ إِذَا كَانَ مَا أَخَذَهُ مِنْهُ هُوَ أَكْثَرُ مِنَ الْإِلاَزِمِ  
 رَجَحَ الْأَصْغَرُ فَفَعَلَ بِهَذَا مَا فَعَلَهُ بِذَاكَ ثُمَّ فَعَلَ بِذَاكَ مَا فَعَلَهُ  
 بِهَذَا وَهَكَذَا حَتَّى كَانَ يَذْهَبُ بِالْجُبْنَةِ فَقَالَتْ لَهُ الْقِطَّتَانِ نَحْنُ

رَضِينَا بِهَذِهِ الْقِسْمَةِ فَأَعْطَيْنَا الْجُبْنَ فَقَالَ إِذَا كُنْتُمَا أَنْتُمَا رَضِيْتُمَا  
فَإِنَّ الْعَدْلَ لَا يَرْضَى وَمَا زَالَ يَقْضِمُ الْقِسْمَ الرَّاجِحَ مِنْهَا كَذَلِكَ  
حَتَّى أَتَى عَلَيْهِمَا جَمِيعًا فَرَجَعَتِ الْقَطَّتَانِ حَزْنٍ وَخَبِيَّةٍ وَهُمَا يَقُولَانِ  
وَمَا مِنْ يَدٍ إِلَّا يَدُ اللَّهِ فَوْقَهَا وَلَا ظَالِمٌ إِلَّا سَيِّئٌ بِأَظْلَمِ

أَتَى عَلَى  
: ليس انظر  
: انظر  
: انظر  
: انظر  
: انظر

صَادِدٌ وَعُصْفُورٌ

كَانَ صَادِدٌ يَصِيدُ الْعُصْفُورَ فِي يَوْمٍ بَارِدٍ فَكَانَ يَذْبَحُهَا  
وَالدُّمُوعُ تَسِيلُ فَقَالَ عُصْفُورٌ لِصَاحِبِهِ لَا بَأْسَ عَلَيْكَ مِنَ الرَّجُلِ  
أَمَا تَرَاهُ يَبْكِي فَقَالَ لَهُ الْآخَرُ لَا تَنْظُرْ دُمُوعَهُ وَانْظُرْ مَا تَصْنَعُ يَدَاهُ —

سَالِ  
: flow

١١٧٥. source.

١١٧٥. sub-charge.

أَسْوَدٌ

أَسْوَدٌ فِي فَصْلِ الشِّتَاءِ أَقْبَلَ يَأْخُذُ الثَّلْجَ وَيُفْرِكُ بِهِ بَدَنَهُ

Imping

فَقِيلَ لَهُ لِمَذَا ذَلِكَ فَقَالَ لَعَلِّي أَبْيَضُ فَقَالَ لَهُ حَكِيمٌ يَا هَذَا  
لَا تَتَعَبُ نَفْسَكَ فَرُبَّمَا أَسْوَدَ الثَّلْجُ مِنْ جِسْمِكَ وَهُوَ بَاقٍ  
عَلَى حَالِهِ (مَغْرَاهُ) أَنَّ الشَّرِيرَ يَقْدِرُ أَنْ يُفْسِدَ الْخَيْرَ وَقَلِيلًا  
مَا يُصْلِحُهُ الْخَيْرُ

أَسَدٌ وَتَعَلَّبٌ وَذَيْبٌ

وَهُوَ مَثَلٌ مِنْ اتَّعَظَ بِغَيْرِهِ وَاعْتَبَرَ بِهِ

أَسَدٌ وَتَعَلَّبٌ وَذَيْبٌ أَصْطَحَبُوا فَخَرَجُوا يَتَصَيَّدُونَ فَصَادُوا

جَمَارًا وَارْتَبَا وَطَبِيًّا فَقَالَ الْأَسَدُ لِلذَّيْبِ أَقْسَمُ بَيْنَنَا فَقَالَ الْأَمْرُ  
بَيْنَ الْجِمَارِ لِلْأَسَدِ وَالْأَرْنَبِ لِلطَّبِيِّ وَالطَّبِيُّ لِي فَخَبَطَهُ الْأَسَدُ

١١٧٦

no ignorant about body

فَاطَارَ رَأْسَهُ ثُمَّ أَقْبَلَ عَلَى الثَّعْلَبِ وَقَالَ مَا كَانَ أَجْهَلَ صَاحِبَكَ<sup>1</sup>  
 بِالْغَنِيمَةِ هَاتِ أَنْتَ فَقَالَ يَا أَبَا الْحَارِثِ الْأَمْرُ وَاضِحٌ الْحِمَارُ لِعَدَائِكَ  
 وَالطَّبْيُ لِعِشَائِكَ وَتَحَلَّلْ بِالْأَرَنْبِ فِيمَا بَيْنَ ذَلِكَ فَقَالَ لَهُ الْأَسَدُ مَا  
 أَقْصَاكَ مِنْ عِلْمِكَ هَذَا الْفَقْهَ فَقَالَ رَأْسُ الذِّئْبِ الطَّائِرُ مِنْ جُثَّتِهِ —

pared — ثَعْلَبٌ وَضِعَ

حَدَرَ (to u)  
 down, and  
 fall down  
 descended,  
 come down,  
 fall down,  
 (to u, m)

حِكَيَّ أَنَّ الثَّعْلَبَ أَطْلَعَ فِي بَيْتٍ وَهُوَ عَاطِشٌ وَعَلَيْهَا رِشَاءٌ فِي  
 طَرَفِيهِ دَلَوَانِ فَقَعَدَ فِي الدَّلْوِ الْعُلْيَا فَأَتَحَدَّرَتْ فَشَرِبَ فَجَاءَتْ  
 الصَّبْعُ فَأُطْلِعَتْ فِي الْبَيْتِ فَأَبْصَرَتْ الْقَمَرَ فِي الْمَاءِ مُنْتَصِفًا وَالثَّعْلَبُ  
 قَاعِدٌ فِي قَعْرِ الْبَيْتِ فَقَالَتْ لَهُ مَا تَصْنَعُ هُنَا فَقَالَ لَهَا إِنِّي أَكَلْتُ نِصْفَ  
 هَذِهِ الْجُبْنَةِ وَبَقِيَ نِصْفُهَا لَكَ فَأَنْزَلَنِي فَكَلِمَهَا فَقَالَتْ وَكَيْفَ أَنْزَلُ  
 قَالَ تَقْعُدِينَ فِي الدَّلْوِ فَقَعَدَتْ فِيهَا فَأَتَحَدَّرَتْ وَارْتَفَعَ الثَّعْلَبُ  
 فِي الدَّلْوِ الْأُخْرَى فَلَمَّا أَلْتَقِيَا فِي وَسْطِ الْبَيْتِ قَالَتْ لَهُ مَا هَذَا قَالَ  
 كَذَا النُّجَّارُ تَخْتَلِفُ فَضَرَبَتْ بِهِمَا الْعَرَبُ الْمَثَلَ فِي الْمُخْتَلِفِينَ —

حِكَايَةُ الْحِمَارِ وَالثَّوْرِ مَعَ صَاحِبِ الزَّرْعِ

(أَلْفَ لَيْلَةٍ وَلَيْلَةٍ).

قال انه كان لبعض النجار أموال ومواشي وكان له زوجة وأولاد  
 وكان الله تعالى أعطاه معرفة ألسن الحيوانات والطير وكان مسكن

<sup>1</sup> See Less. 30, 5.

هنا = wall  
 ضواشي = ضواشي



نظره

ذلك التاجر الأرياف وكان عنده في دارة حمار وثور/ فأتى يوماً  
الثور الى مكان الحمار فوجده مكنوساً مرشوشاً وفي مغلغه شعير  
مُغْرَبِلٍ وَتَبْنٍ مغربل وهو راقد مستريح وفي بعض الأوقات يركبه  
صاحبه لحاجة تعرض له ويرجع على حاله فلما كان في بعض  
الأيام سمع التاجر الثور وهو يقول للحمار قنيئاً لك ذلك أنا  
تعبان وأنت مستريح تأكل الشعير مغربلاً وخدمونك وفي بعض  
الأوقات يركبك صاحبك ويرجع وأنا دائماً للحرث والضحن  
فقال له الحمار إذا خرجت إلى الغيط ووضعوا على رقبتك الناف  
فأرقد ولا تقم ولو ضربوك فإن مت فارقد ثانياً فإذا رجعوا بك  
وضعوا لك الفول فلا تأكله كأنك ضعيف وامنع من الأكل  
والشرب يوماً أو يومين أو ثلاثة فإتاك تستريح من التعب والجهد  
وكان التاجر يسمع كلامهما فلما جاء السواق إلى الثور يعلفه  
أكل منه شيئاً يسيراً فأصبح السواق يأخذ الثور إلى الحرث  
فوجده ضعيفاً فقال له التاجر خذ الحمار وأحرثه مكانه اليوم  
كله فرجع الرجل وأخذ الحمار مكان الثور وأحرثه مكانه اليوم  
كله فلما رجع آخر النهار شكره الثور على تفضلاته حيث  
أراحه من التعب في ذلك اليوم فلم يرد عليه الحمار جواباً  
وندم أشد الندامة فلما كان ثاني يوم جاء التراج وأخذ  
الحمار وأحرثه إلى آخر النهار فلم يرجع الحمار إلا مسلوخ الرقبة  
شديد الضعف فتأمله الثور وشكره ومجده فقال له الحمار كنت  
مقيماً مستريحاً فما ضرتني إلا فضوتني ثم قال اعلم أنني لك ناصح  
وقد سمعت صاحبنا يقول إن لم يقم الثور من موضعه فأعطوه  
للحزاز ليذبحه ويعمل جلده قطعاً وأنا خائف عليك ونصحتك

والسلام فلما سمع الثور كلام الحمار شكره وقال غد اسرح معهم ثم إن الثور أكل علفه بتمامه حتى لَحَسَ الْمَذُودَ بلسانه كل ذلك وصاحبهما يسمع كلامهما فلما طلع النهار خرج التاجر وزوجته إلى دار البقر وجلسا فجاء السواق وأخذ الثور وخرج فلما رأى الثور صاحبه حرك ذنبه وضرب وبرطع فضحك التاجر حتى استلقى على قفاه فقالت له زوجته من أى شىء تضحك فقال لها شىء رأيته وسمعته ولا أقدر أن أبوح به فأموت فقالت له لا بد أن تخبرنى بذلك وما سبب ضحكك ولو كنت تموت فقال لها ما أقدر أن أبوح به خوفاً من الموت فقالت له أنت لم تضحك إلا على شىء ثم إنها لم تنزل تُلَجَّ عليه وَتَلَجَّ فى الكلام إلى أن غلبت عليه وَتَحَيَّرَ فأحضر أولاده وأرسل أحضر القاضى والشهود وأراد أن يُوصَى ثم يبوح لها بالسر ويموت لأنه كان يحبها محبة عظيمة لأنها بنت عمه وأم أولاده وكان قد عمر من العمر مائة وعشرين سنة ثم إنه أرسل أحضر جميع أهلها وأهل حارته وقال لهم حكايته وأنه متى قال لأحد على سره مات فقال لها جميع الناس ممن حضرها بالله عليك اتركى هذا الأمر لئلا يموت زوجك أبو أولادك فقالت لهم لا أرجع عنه حتى يقول لى ولو يموت فسكنوا عنها ثم إن التاجر قام من عندهم وتوجه إلى دار الدواب ليتوصأ ثم يرجع يقول لهم ويموت وكان عنده ديك تحته خمسون دجاجة وكان عنده كلب فسمع التاجر الكلب وهو ينادى الديك ويسميه ويقول له أنت فرحان وصاحبنا رائح يموت فقال الديك للكلب وكيف ذلك الأمر فأعاد الكلب عليه القصة فقال له الديك والله إن صاحبنا قليل العقل أنا لى

خمسون زوجة أرضى هذه واغضب هذه وهو ما له إلا زوجة واحدة ولا يعرف صلاح أمره معها فما له لا يأخذ لها بعضاً من عيdan التوت ثم يدخل إلى حجرتها ويضربها حتى تموت أو تتوب ولا تعود تسأله عن شيء قال فلما سمع التاجر كلام الديك وهو يخاطب الكلب رجع إلى عقله وعزم على ضربها ودخل عليها الحجرة بعد أن قطع لها عيdan التوت وخبأها داخل الحجرة وقال لها تعالى داخل الحجرة حتى أقول لك ولا ينظرني احد ثم أموت فدخلت معه ثم إنه قفل باب الحجرة عليهما ونزل عليها بالضرب إلى أن أغشى عليها فقالت له تبت ثم إنها قَبَلَتْ يديه ورجليه وتابت وخرجت في وياه وفرح الجماعة وأعلنوا وقعدوا في أسر الأحوال إلى الممات —

### القبطان والمحتال

من قصص ما  
٢٠٣١٨

(From قطائف اللطائف by Madame Rosa Sahib.)

The sweetest and  
from images of the  
adornment of the

كان قبطان ساكنا في الإسكندرية وكان كل يوم يشتري لوازم بيته من خضار ولحم وما أشبه ذلك فاتفق أن يوماً ما بعد نزوله من البيت بنصف ساعة جاء شخص وطرق باب بيت هذا القبطان فسمع أهل البيت صوتاً يقول خذوا اللحم واللحمة والخضار فنزلت الخادمة وأخذت اللحم والخضار وبعد ذلك قال الرجل للخادمة إن انقبطان أوصاني أن تلبوا كافة النحاس الموجود في البيت لأجل أن آخذه عند المبييض وهو أعطاني هذه الحاجة ويرغب أن أوصل له النحاس بالمجل فطلعت الخادمة وأخبرت سيدها بذلك فأجابتهما السست لموا كافة نحاس البيت بالمجل وأعطيه هذا الرجل لربما سيذك يكون مستعجلاً ففعلت الخادمة حسب أمر

(٥) لم  
ومر

سيّدتها وملأت فردين كبيرين من النحاس كله فحمل الرجل  
 فردة منها وترك الثانية قائلاً لما أوصل هذه الفردة أرجع آخذ  
 الثانية ولما جمعه وخرج أتى صاحب البيت حسب عادته ولوازم  
 البيت معه ونادى الخادمة وقال انزلي خذي العشاء فقالت له  
 هل عندنا اليوم عزومة حتى أرسلت من ساعة كافة لوازم البيت  
 وأتيت الآن بخلافها فقال لها القبطان وما في تلك الحاجة ومن  
 أتى بها أجابته الخادمة الذي أرسلته لأجل أخذ النحاس للبياض  
 فقال صاحب البيت أنا ما أرسلت أحداً مطلقاً وإنما هذا محتال  
 أخذ النحاس فقالت له الخادمة إنه لا شك يأتي الآن يا سيدي  
 حتى يأخذ فردة النحاس الثانية فأجابها صاحب البيت متى  
 حضر لأخذها فولى له حاضر فأنزل أنا وأمسكه وبعد ذلك طلع  
 القبطان إلى فوق يخانق زوجته على قلّة عقلها ودخل يفكّ حصراً  
 فاذا بالحرامي المحتال حضر ونادى الخادمة لأخذ الفردة الثانية  
 فخرج القبطان يجرى إلى الحوش بلباسه المختلّ فلما نظره  
 الحرامي فرّ هارباً وصار يجرى والقبطان يجرى وراءه من عطفة  
 إلى عطفة ومن شارع إلى آخر وكان الحرامي اشدّ سرعة في  
 الجرى من القبطان ولذلك زاغ من عينيه وتوجه أسرع من  
 البرق إلى بيت القبطان وصفق على يديه وقال إن القبطان  
 يريد هدمه لأنّه مسك الحرامي وهو موجود في الضابطينة ويريد  
 أن ترسلوا له الهدوم لأنّه عاتر يلبس بالمجل فقالت الست للخادمة  
 اسرعي بإعطائه الهدوم لأنّه لا يمكن سيّدك الرجوع قدام الناس  
 من غير لباسه فأخذت الخادمة ملابس سيّدها بالساعة وبكافة ما  
 كان في جيوبه وأعطتها الرجل فأخذها المحتال وانصرف هارباً

ولم تخص برحمة وجيزة إلا وحضر صاحب البيت ونادى على الخادمة  
 بإحضار الملابس حتى يمكنه التوجه إلى الحاكم وخبره بالقضية  
 فأجابته الخادمة يا سيدي أما أنت أرسلت الآن شخصاً أخذ  
 الهدوم ليوصلها إليك فقال القبطان أنا ما بعثت أحداً مطلقاً  
 وصار يلطم على وجهه ويقول أما كفاه أخذ الخحاس ورجع وأخذ  
 الحوائج أيضاً فأنت الآن أيتها المرأة طالقة وأنت أيتها الخادمة  
 مطرودة يا أولاد الكلب وبالحقيقة إن القبطان طلق امرأته وطرد  
 الخادمة وراحت عليه الخحاس والهدوم فانظر هذا الحرامى  
 المحتل —

### Description of Kairo.

(جرجى زيدان by مختصر جغرافية مصر From)

يقطع القاهرة خليج يعرف بخليج مصر ماراً من الجنوب إلى  
 الشمال فيقسمها إلى قسمين متساويين تقريباً شرق وغرب  
 وتقسم شوارع القاهرة إلى قسمين قديمة وحديثة فالشوارع  
 القديمة يراى بها الشوارع التى فتحت قبل تبوء العائلة لخدمة  
 العلوية عرش الخديوية المصرية اى إلى سنة ١٨٠٥ بم والحديثة  
 التى فتحت بعد ذلك وبما أن أقدم أجزاء القاهرة هو قسمها  
 الشرقى كان أكثر الشوارع والبنائات القديمة واقعة فى تلك الجهة  
 كما أن أشهر الشوارع والبنائات الحديثة واقع فى قسمها الغربى  
 على الغالب ويمكن أن يقال أن الفاصل بين هذين القسمين  
 خليج مصر

فأشهر الشوارع القديمة وهو بالحقيقة أطول شوارع القاهرة  
 عموماً شارع يخترق المدينة من الشمال إلى الجنوب فيبتدى



من باب الحسنية عند الزاوية الشمالية الشرقية وينتهي عند باب  
سعادة في آخر حدود القاهرة جنوباً غير أن هذا الشارع الطويل  
لا يدعى كله باسم واحد بل كل جزء منه يعرف باسم خاص به  
كالْحَسِينَة والحاسين والغورية وغيرها وبلى هذا الشارع شارع أقل  
منه طولاً يمر موازياً له مرافقاً للخليج يبتدىء من جهة باب الشعرية  
شمالاً وينتهي عند باب السيدة زينب جنوباً ومن أسماء أجزائه  
شوارع الشعراوي البراني وبين السورين ومنصور باشا ودرب  
الجماميز الخ<sup>1</sup> ومن الشوارع القديمة التي تمر من الشرق إلى  
الغرب شارع ممتد من باب البحر قرب شارع كلوت بك وينتهي  
في شارع الجمالية ومن أسماء أجزائه شارع باب البحر وشارع  
سوق الزلط وشارع باب الشعرية وغيرها

ومن الشوارع الحديثة ما يخترق الشوارع القديمة كالسكة  
الجديدة التي باتصالها مع شارع الموسكى تقطع القاهرة من  
الغرب إلى الشرق يبتدىء الموسكى من ساحة الأزيكية في  
الغرب ثم يتصل بالسكة الجديدة التي تنتهى خارج المدينة  
عند الجبل الشرقى

ومن الشوارع الحديثة شارع محمد على وهذا يبتدىء  
عند ابتداء الموسكى تقريباً لكنه يسير نحو الشرق الجنوبي حتى  
ينتهى عند قلعة الجبل قرب الزاوية الشرقية الجنوبية للقاهرة  
ومنهما شارع كلوت بك وهذا يتجه اتجاه الشارع المتقدم ذكره  
لكنه يبتدىء من باب الحديد قرب الزاوية الشمالية الغربية  
للقاهرة وينتهى قرب الأزيكية وقد كان من مساعى الخديوى

<sup>1</sup> See Intro. § 14/6

السابق الذى فتح هذا الشارع أن يجعله وشارع محمد على على استقامة واحدة ماراً في حديقة الأزبكية غير أن بعض أصحاب الأملاك التى لا بد له من هدمها في فتح الشارع لم تتفق معه على المبيع فاضطر أن يحرف الشارع عن استقامته كما هو الآن

وجميع الشوارع المتقدم ذكرها فاحت قحاً أى أنه كان في مكانها مبان وهدمت من أجلها أما الشوارع الحديثة التى بنيت بناءً فكثيرة منها شارع فم الخليج وشارع المناخ وشارع الدواوين وغيرها كثير وجميع الشوارع المبنية حديثاً تظللتها أشجار من الجانبين

مباني القاهرة وأشهر الأماكن فيها

إن الذى يجول في هذه المدينة يرى في بعض أقسامها أبنية فاخرة وقصوراً جميلة تحديق بها حدائق بهجة وتظلل شوارعها أشجار غضة ويرى في البعض الآخر بيوتاً وإن تراءى له على بعضها أثر النعمة إلا أنه ينقبض لمنظرها وينطبق قلبه لما يرى فيها من دلائل الخراب كما هو الحال في أكثر بنايات القسم الشرقى من المدينة وقد كانت تلك الأماكن في أول أزمان القاهرة تُعدّ من أجمل المباني المصرية وكان القسم الغربى إن ذاك أرضاً قفراً أو مستنقعاً لا يجف عنه الماء شتاءً ولا صيفاً ولا يصلح للبناء أما الآن فقد انقلب الحال وأخذت القاهرة تغير مجدها إلى ما هو في قسمها الغربى ولذلك ترى في منتصف البلدة في ما يقال له قسم الجمالية أو جهات باب الفتوح بيوتاً خربة ساقطة وليس من يرفع أنقاضها أو يرميها وقد أصبحت أثمان الأملاك

هناك بخسة لا تقابل بما كانت عليه قبلاً وبصد ذلك القسم الغربى فإن الأملاك فيه تتحسن يوماً فيوماً

وما يستحق الذكر في القاهرة قلعتها التى عُرِفَتْ بقلعة الجبل وفى واقعة نحو الزاوية الجنوبية الشرقية فى سفح المقطم بُنيت بأمر السلطان يوسف صلاح الدين الأيوبي فى الجبل السادس للهجرة وفيها بئر عجيبه عُرِفَتْ ببئر يوسف نسبة إليه وفى القلعة جامع عظيم يقال له جامع محمد على نسبة إلى محمد على باشا وفيه مدفنه

والأزبكية حديقة كبيرة واقعة فى قسم القاهرة الغربى تنظمت وبنيت على عهد العائلة المحمدية العلوية وقد كانت قبل ذلك بركة كبيرة يجرى إليها الماء أيام الفيضان ويبقى فيها مدار السنة

وفى القاهرة كثير من الجوامع المهمة القديمة والحديثة أقدمها جامع ابن طولون بُنى فى منتصف القرن الثالث للهجرة فى الصليبية وهو خراب الآن وأقدم من هذا جامع عمرو فى مصر القديمة يكاد يكون خراباً وهذا أقدم جوامع القطر المصرى فقد بناه عمرو بن العاص فى القسطنطينية عند فتح الديار المصرية

أما أمّ جوامع القاهرة وأقدمها بعد المتقدم ذكرهما فالجامع الأزهر فهذا بُنى عند بناء القاهرة وفيه مدرسة جامعة تدرس فيها العلوم الإسلامية والفقه وفى من أشهر المدارس الإسلامية فى العالم تعدّ تلامذتها بالآلاف وهناك جوامع أخرى بنيت بعد هذا بعضها خراب وبعضها لا يزال عامراً نذكرها بحسب قدميتها وفى

جامع الحاكم عند باب الفتوح خراب وجامع الظاهر في شارع  
الظاهر صار مخزوناً للأقوات وجامع قلاوون في شارع النحاسين  
وجامع الناصري في القلعة وجامع السلطان حسن قرب القلعة  
وجامع المؤيد وجامع الغوري في شارع الغورية وجامع محمد  
على في القلعة وغيرها

المملوك النشار From the Romance

جرجى زيدان by

سر عميق

وفي الصباح خرج الزحبان باكراً كجاري العادة لجرف التلوج  
التي تراكت على أبواب الغرف وسطوحها تلك الليلة فلما كان  
الصبح استيقظ الصيوف وبعد تناول القهوة والطعام طلب  
العبد الانفراد برئيس الدير في غرفة فانفردا  
فقال العبد أعندكم للسر مكان قال الرئيس تكلم ولا تخف  
فإننا نحن جماعة الكليروس قد عهد اليك في حفظ أسرار  
الشعوب عندنا سر الاعتراف فقال العبد اني عالم بذلك وهذا  
هو داعي وثوقنا بك فاعلم يا حضرة الأب أننا لسنا من دمشق  
ولا من قراها وإنما نحن من بلاد مصر وقد جئنا هذه البلاد  
فراراً من القتل

قال الرئيس وكيف ذلك

قال العبد ان السيدة جميلة انني رأيتها في زوجة أمير  
من أمراء المماليك الذين كانوا حكاماً في مصر قبل ولاية  
الوالي الحالي المدعو محمد علي باشا انقوا  
فقاطعه الرئيس قائلاً وقد سمعنا ان محمد علي باشا امشار

اليه قد ذبح أمراء المماليك السنة الماضية في قلعة القاهرة  
 جميلة دعوتهم الى الاحتفال بخروج ابنه طوسون لمقاتلة الوهابيين  
 فقال العبد نعم يا سيدي وكان زوج هذه الأميرة في جملة  
 المدعوين الى ذلك الاحتفال وقد ذبح في جملة من ذبح فاننا لم  
 نسمع ان أحداً منهم استطاع النجاة من تلك المذبحة فبعد  
 ان قتل محمد على باشا هؤلاء الأمراء أباح لرجاله قتل كل من  
 يلاقونه من أتباعهم في كل جهات القطر فخرجت العساكر المصرية  
 والأرناؤط والمغاربة وغيرهم على دور الأمراء وامعنوا فيها قتلاً ونهباً  
 وقتلاً بغير شفقة ولا حساب

وقد كنت في بيت ذلك الأمير خصياً من خصيان قصره  
 وكنت أحبه حباً عظيماً وكانت هذه الأميرة حاملاً ولها غلام  
 سنه سبع سنوات وكان اسمه سليماً فطلبت الى الفرار بها وبابنها  
 من وجه الموت والعار وكنت علماً ان الصداقة وصدق الخدمة  
 يظهران في مثل هذه الحال فحملنا ما استطعنا حمله من خفيف  
 الحمل وغالى الثمن وخرجنا من المدينة في ظلام الليل على خيل  
 الى خارجها وجددنا المسير مع صعوبة الركوب على تلك  
 السيدة المنكودة الحظ حتى بعدنا عن المدينة مسافة فوصلنا  
 الى مكان اختبأنا فيه الى الصباح ثم سرنا في الصباح التالي وما  
 زلنا نجد السير ما استطعنا حتى دخلنا حدود سوريا ولا  
 تسلم عما قاسته هذه المسكين من العذاب والمشقة وما ذرفته  
 من الدموع الساخنة

فنزلنا في بلدة غزة في بيت والذاس هناك يسألون عنا  
 فقلنا اننا من بلاد الترك نفياً للشبهة وبعد بضعة أشهر آن  
 وقت الولادة فوضعت هذا الغلام فدعوته غريباً لانه ولد في غربة



فلما تمت الولادة كما ذكرت اعملنا الفكرة في وسيلة ننسى بها تلك المصائب ونعيش في مكان يعزى هذه الحزينة عن فقد زوجها فعلمنا بالاستقصاء أن جبل لبنان من أفضل ما خلق الله من الاماكن الجيدة الهواء فتناقت نفسنا الى الإقامة فيه ولا سيما بعد ان سمعنا عن تيقظ أميرة وتعهده راحة الرعية وسيادة الأمن فيهم وقد كنت فضلاً عن ذلك أرى في سيدتي الأميرة ميلاً خصوصياً الى السكنى فيه لغير داعٍ اعلمه فخرجنا من غزة فررنا بيافا فاسترحنا فيها مدة ثم شددنا الرحال الى عكا وهناك أصبنا بحسبنة لا تقل عن المصيبة الأولى بشيء فأصاح الرئيس أذنيه متلهفاً لما يقوله العبد وقد تأثر من حديثه تأثراً أسقط عبراته لانه كان من ذوى الشفقة التى تكون على معظمها غالباً في من يعيشون عيش الفطرة بعيداً من المدن

فأتم العبد كلامه قائلاً تأمل أيها الأب المحترم بحظ هذه المسكينة فانها بعد وصولنا الى عكا ببضعة أسابيع فقدت ابنها الأكبر بكيفية غريبة فقال الرئيس وكيف ذلك

فقال العبد اتخذنا في عكا مسكناً منفرداً في بعض المنازل على شاطئ البحر تروجا للنفس وتجنباً لانكشاف امرنا فكثنا في تلك المدينة بضعة أسابيع نسأل عن أسهل السبل المؤدية الى لبنان وعن أفضل جنة من جهاته وكانت سيدتي الأميرة نظراً الى شدة تعلقها بابنها سليم لانه مثال والده لا ترد طلبه في شيء فاتفق في بعض الأيام انه رأى غلمان الحى ينزلون البحر بقارب صغير للنزهة فطلب الذهاب معهم فأبى والدته

خَوْفًا عَلَيْهِ مِنَ اللَّجَجِ فَأُلِّحَ عَلَيْهَا فَأَذْنَتَ لَهُ عَلَى أَنْ أَكُونَ أَنَا  
بِرَفْقَتِهِ فَجَرَى بِنَا الْقَارِبَ فِي الْبَحْرِ يَسِيرًا فَسَرَّ سَلِيمٌ بِذَلِكَ  
كَثِيرًا ثُمَّ عَدْنَا إِلَى الْبَرِّ سَالِمِينَ وَقَدْ لَاحِظْتَ أَثْنَاءَ جَرَى  
الْقَارِبِ أَنَّ عَيْنِي الْغَلَامَ لَمْ تَفَارِقِ النَّوْقَى لِحُظَّةٍ بَلْ كَانَ يِرَاقِبُ  
حَرَكَاتِهِ وَسُكُنَاتِهِ وَكَيْفِيَّةَ اسْتِخْدَامِ الْمَجْذَافِ كَأَنَّهُ قَدْ أَحَبَّ  
مِهْنَةَ الْمَلَاخَةِ

فَلَمَّا وَصَلْنَا الشَّاطِئَ وَجَدْنَا هَذِهِ الْوَالِدَةَ فِي انْتِظَارِنَا  
فَقَبِلَتِ الْغَلَامَ وَعَدْنَا إِلَى الْبَيْتِ وَلَكِنْ لِسُوءِ الْحَظِّ كَانَ ذَلِكَ  
النَّوْقَى يَرَسُو بِقَارِبِهِ بِالْقَرْبِ مِنْ مَنْزِلِنَا فَيَشْدُو مَسَاءً فِي خَرِّ  
هَنَّاكَ وَيَذْهَبُ إِلَى بَيْتِهِ فَإِذَا عَرَضَ لَهُ رَكَّابٌ يَأْتِي إِلَى الْقَارِبِ  
فِيحُلُّهُ وَيَذْهَبُ بِهِ وَمَتَى انْتَبَهَى مِنْهُ يَعُودُ فَيَشْدُو فِي مَكَانِهِ  
فَبَعْدَ ذَلِكَ بِبَعْضَةِ أَيَّامٍ خَرَجَ الْغَلَامُ يَلْعَبُ خَارِجَ الْبَيْتِ  
كَجَارَى الْعَادَةِ وَخَنَّ فِي الْبَيْتِ نَدِيرَ بَعْضِ الْمُهَامِّ لِغَرِيبٍ  
فَانْشَغَلْنَا سَاعَتَيْنِ ثُمَّ انْتَبَهَتْ وَالِدَتُهُ بِغَتَّةٍ مَنَادِيَةٍ أَبْنِ سَلِيمٍ  
فَقُلْتُ لَهَا تَرَكْتَهُ يَلْعَبُ أَمَامَ الْبَيْتِ ثُمَّ خَرَجْنَا نَفْتَشُ عَنْهُ  
فَلَمْ نَقِفْ لَهُ عَلَى أَثَرٍ فَصَاحَتْ وَيَلَاهُ قَدْ فَقَدَ الْوَلَدَ فَأَخَذَتْ  
أَنَادِيَهُ وَاسْتَطْلَعَ أَمْرُهُ عِبْثًا ثُمَّ نَظَرَتْ إِلَى الْبَحْرِ فَلَمْ أَرَ الْقَارِبَ  
وَقَدْ كَانَ مِنْذُ أَيَّامٍ لَا يَنْفِكُ مَشْدُودًا بِالشَّاطِئِ فَقُلْتُ فِي نَفْسِي  
أَظَنَّهُ رَكِبَ فِيهِ يَجْرِبُ نَفْسَهُ فِي مِهْنَةِ الْمَلَاخَةِ فَقَذَفْتُهُ الْأَمْوَاجَ  
إِلَى حَيْثُ لَا نَعْلَمُ

أَمَّا هَذِهِ الْوَالِدَةُ فَأَخَذَتْ تَصِيحَ وَتَنَدَّبَ نَفْسَهَا وَوَلَدَهَا  
وَتَقَطَعَ شَعْرَهَا حَتَّى أَعْمَى عَلَيْهَا وَأَنَا فِي حَيْرَةٍ فَأَخَذْتُ فِي تَسْكِينِ  
رُوعِهَا ثُمَّ سَرْتُ أَفْتَشُ عَنْ الْغَلَامِ فِي جَوَارِ الْمَنْزِلِ وَبَعَثْتُ مَنَادِيًا

ينشده في الأسواق فلم أقف له على خبر وبعد التفتيش عنه أربعة أيام بيئسنا من لقائه فكرهنا البقاء في تلك المدينة والمصيبة الكبرى أننا لم نكن نستطيع الظهور أمام الحكومة لنطلب إليها التفتيش عن الغلام بأكثر دقة خوفاً من كشف أمرنا وعود ذلك وبالأعلى علينا

فغادرنا عكا ونحن في حالة يرثى لها من الحزن والتكدر وهذه المسكينة لا تنفك عن البكاء لا ليلاً ولا نهاراً حتى أسقمت ولدها الآخر من إرضاعه لبان الهموم والأحزان قال ذلك وتساقطت العبرات من عينيه فبكي معه الرئيس ثم قال العبد فبلاختصار أيها الأب أخترم إننا وصلنا صيدا وهناك علمنا أن هذه الجهة من أفضل جهات لبنان فأخذنا في المسير من قرية إلى أخرى وقد صممنا على الإقامة في مكان منفرد فهذهنا بعض العارفين إلى هذا الدير فسرنا صباح أمس على أمل الوصول إليكم عند الظهيرة ورافقنا رجل من بعض القرى معظم الطريق وكلما سألناه عن المكان المقصود يقول ها قد وصلنا فإنه لا يبعد عنا أكثر من مرمى حجر أو طول رسن البغل أو مقدار شرب سيكارة أو غير ذلك ونحن قد أنهكنا التعب وتبللت ثيابنا من الأمطار وقاسينا من البرد أشد العنا ولم يكن يمكننا الركوب لوعرة الطرق فغربت الشمس في مكان قيل لنا أنه قرية بيت الدين مسكن أمير هذه البلاد

فلما وصلنا إلى هناك أشار الرجل إلى مكان هذا الدير وقال اعدرا في إن لا يمكنني الوصول معكما إلى هناك وودعنا ورجع كل ذلك والبرد شديد والثلوج متراكمة وقد لامنا كثيرون على

قدومنا إلى هذه الأماكن في فصل الشتاء ولكن المقدر كائن  
لا ينمحي

403

وبعد أن فارقنا ذلك الرجل لقينا رجلاً متسربلاً بعباءة  
سوداء يظهر عليه أنه ليس من عامة الناس فسألنا عن جهة  
مسيرنا بكل لطف فاجبنا أن علينا نذراً للدير الغلاني وقد  
أتينا الآن لوفائته فقال أنريدان أن أرافقكما إلى ذلك الدير  
لأنى أراكما غربي الديار قلنا وتكم الفضل فلما وصلنا إلى باب  
الدير وقف بنا الرجل هنيئة ثم قال لنا هذا هو المكان فاقرعوه  
يفتح لكم ثم ودعنا وسار فشكرنا فضله وقرعنا باب الدير ودخلنا  
على ما رأيتمونا

فقلق الرئيس لئلا يكون ذلك الرفيق جاسوساً من  
جواسيس الأمير بشير ويكون قد سمع شيئاً مما قالوه ولكن  
تأثره من حكاية سعيد شغله عن الافتكار بغيرها

فالتفت الرئيس إلى سعيد قائلاً طب نفسي يا ولدي وفرّ  
عيناً فقد حفظت كل مقالك في صدري سرّاً ونطلب من الله  
سجانه وتعالى أن يعزّي هذه المسكينة ويهبها الصبر الجميل  
علي أحزانها فإذا شئتما الإقامة عندنا فمرحباً بكما فإنكما  
ستحلان الرحب والسعة وإلا فاني مستعد لقضاء كل ما تحتاجون  
اليه ولا فرق عندي بين أن تكونا مسيحيين أو غير مسيحيين  
فإننا جميعاً نعبد الله الواحد القهار وفضلاً عن ذلك فإن  
الديانة الإسلامية هي ديانة مولانا السلطان صاحب البلاد

## Extracts from Journals.

## 1. From the Egyptian journal الأهرام.

## خليفة البابا

تهتم الجرائد الألمانية في هذه الأيام بمن سيكون خليفة البابا متى قضى الله أمره فيه وكلها تشكو الحكومة الفرنسية بأنها ساعية في أن يكون هذا الخلف كردينالاً فرنسويًا وقالت جريدة الطاجبلاط في برلين من مقالة عنوانها الحقيقة على الفتيكان انه بالرغم من صحة البابا وسلامته قد كثر الاهتمام في خلافته وان مجمع الكردينالية القادم سيكون عظيمًا جدًا ويظهر انه يستحيل الاتفاق بينهم وان بعضهم يهتم في ان يكون الكردينال لافيجرى هذا الخلف وهو معصد في هذا الشأن بحزب عظيم من الكردينالية الأجانب وفي جملتهم بعض الكردينالية الألمانين والنمساويين

## ألمانيا

كان في ٧ الجاري تذكار السنة لموت الامبراطورة أوغستا وقد فتح فيه اكتباب لإقامة تمثال لها في برلين اشتد البرد في كل ألمانيا ولا سيما على شواطئها حتى تعذرت المواصلات وأصبح أكثرها صعباً لكثرة الثلوج المتساقطة

## الحمى في فلورانس

لا تزال الحمى التيفوسية تفتك في هذه المدينة ولا يزال سكانها يهربون الى القرى وقد أصيبت حاميتها بـصابات كثيرة وتحقق اليوم ان منشأها من سوء مياه الآبار إن قد ظهر من فحص مياه ١٠٠ بئر ان ٨٦ بئرًا منها حاوية جراثيم هذا



الداء وقد أمرت البلدية بسدّها وأخذت توزع على الأهالي ماءً غالباً ولا سيما للعساكر والمدارس والفقراء وقد بنيت عدة أفران خاصة لتنظير بباخارها بعض المواد الختوية على هذا المرض

### رسائل داخلية

شبين الكوم في ١٥ لوكيلنا العام

قدم امس (الاربعاء) الى بندرنا حضرة محمد بك وكيل نفتيش عموم الساجون فقابله على المحطة حضرة حكمدار البوليس وأمور الساجن وقد تفقد سجون المديرية فسره ما رآه من انتظام حالتها وتعهد الاعمال الجارية في بناء الليمان استنهض هموم العمال لانجازها

ورد اليوم بلاغ للمديرية مؤداه ان بعض اللصوص اعترضوا محمد أبو طبل ودريش عبد الله القماشين في منوف بينما كانا عائدتين من سوق سرسنا الى بلديهما بالطريق المؤدية من السرساوية الى جنينة الدفراوي في نحو الساعة الثانية عريية من ليل امس وسلبوا ما كان معهما من الانسجة وفرّوا لاجئين الى المزارع وقد توجه حضرة مأمور مركز منوف ومعاون بوليسه الى محل الحادثة واقتفيا اثر اللصوص حتى قبضا على ثلاثة منهم وهم من منوف وضواحيها وفي مآثرة لحضرة المأمور والمعاون جديرة بالشكر نذكرها مضيفين اليها ما بلغنا من ان سعادتلو المدير قد كافأنا عن هذا العمل بان أرسل لهما كتاباً يشكرهما عليه ولا بدع فانهما أهل للثناء والمدح

نذكر حضرات المقاولين ولا سيما الوطنيين منهم بأنه في ٢٠ الجاري تفتح الطلبات المقدمة للمناقصة على مقولة

الاعمال النيلية ونحشتم على تقديم طلباتكم عاجلاً لئلا تفوتكم  
الفائدة والله ولي التوفيق

### بركة السبع

في ١٤ مكاتبنا

توجهت اليوم لمركز السنطة فوجدت تلك النقطة آخذة  
أسباب التقدم لوجود المركز بها ولا سيما وإن محطتها صارت  
منظمة للغاية لتصلحها في هذا العام فضلاً عن زيادة إيراداتها  
عن العام الماضي الزيادة التي توجب لناظرها مزيد الشكر  
ثم إن معاون محطتها الشاب النبيه حضرة محمد افندى  
ذكى من الذين تعلموا في مدارسنا الاميرية وقد وجدت  
الجميع يثنون عليه كل الثناء ومسرورين من حسن استقامته  
في الأشغال

### حوادث محلية

غمت السماء يوم أمس واليوم ولم تمطر إلا قليلاً  
أما الهواء فساكن  
بلغ عدد المواليد في أتم مدن القطر في الأسبوع الذي  
آخره ٨ يناير الجارى ١٣٢٣ منها ٤٩١ في العاصمة و ٢٩٥ في  
الاسكندرية وبلغ عدد الوفيات في الأسبوع نفسه ٨٢٤  
منها ٣٣٤ في العاصمة و ١٥٩ في الاسكندرية والباقي في سائر  
مدن القطر

وردت البراءة السلطانية من دار السعادة العلية الى حضرة  
الوجيه المسيو مرسية مصدقة على تعيينه ويس قنصل لدولة

فرنسا الفخيمة في دمنهور والعطف ايضاً وقد بلغت حكومتنا بهذا الشأن الذي نعتبره في محله لما نعهده في حضرة من الاهلية والاستحقاق

### اعلان

من محل تجارة جوانى زنايرى التاجر

المشهور بالموسكى

محل جوانى زنايرى التاجر المشهور بالموسكى الذى أنشئ من سنة ١٨٩٤ يعلن الجمهور وعلى الخصوص حضرات زبائنه المحترمين بانه اجابةً لطلب جملة من اصحابه العديدين الذين يعهدون به الامانة واتقان التفصيل على اخر موضة وانتقاء الاقمشة الجيدة النسيج والثابتة الالوان بان ورد له اخيراً من اشهر اورىقات اوربا بفرنسا جانب عظيم من البديل الجاهزة لبس الرجال والاولاد والستات وجميع ذلك ملبوس فصل الشتاء والاعياد القابلة وايضاً قمصان ومناديل وشرابات وفانييلات وجملة اصناف اخر ولاجل راحة الزبائن والاصحاب قد جعل الاثمان عن كافة البضائع في غاية المهادنة حتى لا يمكن للغير ان يبيع بمثلها ومن شرف محله ينسّر من حسن البضائع والوانها ومهادنة اسعارها والاعتناء بخدمة الزبائن

### اعلان

ان محل سباتس وشركائه المشهور باحسن المشروبات المرطبة يتشرف باعلان زبائنه العديدين انه يوجد في محله اكثر من

٣٤ صنفا من تلك المشروبات مثل ماء الصوده والليمونادو  
وشراب البرتقال والرمان والبيرة وغيرها من المشروبات الطيبة  
المصطنعة بمزيج العنابية والانتباه لحالة الاقليم المصرية ومحرمات  
السادة المسلمين ثم يوجد في المحل الواسع الشهير اجناس  
وافرة من اتمر والكنياك والعرق وسائر المشروبات الروحية  
المصنوعة في احسن المعامل في اوربا ذلك فضلاً عن اجناس  
مختلفة من انواع المشروبات المصنوعة في المحل نفسه

وان محله المدعو كران بار المشهور في مصر بأسرها مستعد  
لان يفتح ليلاً ونهاراً لخدمة الجمهور من احسن جنس من  
المشروبات المثلجة وكذلك البوفه رستوران التابعة لهذا  
المحل المشهورة بحسن طبخها واتقان ماكلها ولذتها تعد  
العموم بانها تقوم بكامل خدمتهم من كل ما يطلبون مع  
النظافة واتقان الخدمة ومماودة الاسعار فكل من شرفها يجد  
ما يسره بان الله

### الن والدرسن وشركاؤهم بالاسكندرية

توكيلهم محل بمصر بالازبكية بشارع وجه البركة بملك  
اخواجا مليكة شلبي ووكيلهم اخواجا البرتو فاتوتشنة وهذا  
المحل هو من اشهر واسبق المحلات بالنظر المصري في مبيع  
جميع انواع الآلات البخارية ولوازمها وعلى استعداد تام في  
تادية الطلبات بأسرع ما يمكن

## 2. From the Syrian journal لسان الحال.

مراسلات

لبنان

في ٩ الجاري

ليلة الخميس الواقعة في ١٣ ت ٢٠٠٠ بينما كان مارون يوسف البستاني وامراته نائمين في بيت الخواجا فضل الله بسترس الكائن على الرويسة بخراج قرية عيشتا (حيث هو وكيل على البيت الموماً اليه وبيت الخواجا خليل سرسق ايضاً) واذا بشخص خارج البيت يقول يا صاحب البيت اعمل معروف ودلنا على طريق بيبور لاننى غريب المحل وخذ اجرتك ربع مجيدى فخرج مارون ليدله على الطريق واذا باشخاص ابندروا مارون بالضرب فركضت امراته لتستغيث فابتدوها احدى ايضاً بالضرب وهي تركض وتصرخ اما مارون فوقع على الارض مغشياً عليه وكان صوت الصراخ قد علا فحضر البعض الى مكان الحادثة فوجدوا مارون وامراته طريحين على الارض فادخلوهما البيت واعلمت الكيفية لجناب رفعتلو محمد بك تلاحوك مدير الغرب الذى كان وقتئذ في الشويقات وراجعاً الى عيشتا ليلاً فارسل حالاً الضابطة للمحل المذكور وعمل جرنال الحادثة واخذ قرارات مارون وامراته اللذين اوقعا التهمة على ستة اشخاص من قرية عيشتا وما انبثق الفجر حتى صار الاشخاص المذكورون في قبضة يده وكان قد استدعى حالاً بالطبيب ليلاً لرؤية مارون وامراته ومعالجتهما والحاصل انه احيا الليل بالقبض والتفتيش وعمل الجرنال الى



الصباح وارسل المتهمين تحت الحفظ لمركز القايمقامية وحيث بوقته وجد واحد المتهمين متغيّباً عن المحل فوضعه تحت المراقبة الى ان انقضى القبض عليه في الليلة الثانية عند منتصف الليل فما اجراه جناب البك الموماً اليه استوجب منونية الجميع ونهار السبت اى بعد الحادثة بثلاثة أيام حضر طبيب مركز المتصرفية لرؤية مارون وثاني يوم الاحد حضر مستنطق القضاء بصدد هذه الحادثة ايضاً اما مارون وامراته فله الحمد اخذا بالتقدم نحو الصحة

### تلغرافات

رومية. حصل زلزال في مدينة بازينسيانو من عمل كالابريا فدمرها وقد انتشل ٢٠ جثة من تحت الردم حتى الآن ولا يزال كثيرون مفقودين وقد امتد هذا الزلزال الى القرى المجاورة فالحق بها ايضاً اضراراً عظيمة

### حوادث بلدية

مساء الجمعة قدم ثغرا حضرة النشيط صاحب العزة محمد بك مدعى عمومي ولاية سورية قاصداً طرابلس الشام للنظر في امور هامة فاستقبله في الحازمية عدد من المامورين

تلقينا بمزيد السرور خبر توجيه النشان العثماني من الصنف الرابع الى جناب صاحب العزة بشاره افندى سرمهندس الولاية لما اظهره من الهمة والنشاط في اخراج آثار صيداء لا زالت احسانات الحضرة العلية السلطانية غامرة عبيدها الصادقين

## اعلانات

ان الخواجا نخله كميد قد عين نهار الجمعة من بعد الظهر حتى غروب الشمس للمزاد العمومي على المفروشات الباقية عنده المعدودة للبيع الى الزايد الاخير وفي بيانو من الخشب البالييسندر وسجادات مفتخرة وطقم صالو من النسيج الفاخر وخزانة لوضع اواني المائدة وطاولة سفرة وثريرات وقناديل مختلفة الاشكال واشياء كثيرة خلافا لا يستغنى عنها في البيوت كبيرة كانت ام صغيرة

## اقلامنا الحديدية العربية

ان جودة هذه الاقلام قد اشتهرت لدى الجميع في كل البلدان ومكاتب ومدارس شتى اختبرتها وعولت عليها ولما كان قد ورد لطرفنا اقلام تقليد اقلامنا هذه رأينا ان نحذر العوم بان اقلامنا مبصوم عليها اسمنا بالخط العربي فحذار حذار من التقليد. صاحبنا المكتبة الجامعة. يطلب الى المكتبة الجامعة ولداً بصفة خادم يحسن القراءة والكتابة والمخابرة في ذلك مع صاحبها

خليل وامين اخورى

وضع جناب رفعتلو الشيخ خطار افندى الدحداح كتاباً في مبادئ القراءة الفرنسية الحقه بنبد منتخبة تنطوى على نكت ونصائح وامور من متعلقات الصناعة كالورق والخبر والاقلام والمطابع والمكينات البخارية وسكك الحديد. والمع عن سورية وما فيها من المدن والمحصولات والصنائع والسكان

وختمه بما يستولى على الانسان من الافراح والاحزان وما  
لكل من حواس الانسان فجاء كتاباً ابتدائياً جلى العبارة  
حسن الاسلوب سهل المآخذ كبير الفائدة لمن يتعلم اللغة  
الفرنسوية يباع بمكتبة المطبعة الادبية وثمانه ثلاثة غروش

### مدرسة البنات

ان مدرسة البنات في سوق الغرب الائمة بجانب بيت  
جناب الخواجا موسى سرسق المشتملة على عشر غرف وقطعة  
ارض فسيحة امامها مطروحة للمبيع فمن شاء شراءها والوقوف  
على كامل التفصيلات فليخاير جناب الخواجات هيلد وشركاه  
في بيروت او الدكتور كارسلو رئيس المدارس الانكليزية اللبنانية  
في الشوير

كاتبه

الدكتور كارسلو

ان كتاب الايضاحات الوفية في قواعد اللغة العثمانية  
تأليف يوسف افندي حسنى الذى كان طبع قديماً قد  
نفذ فاعيد طبعه الان بعد ان اضيف اليه افادات جمة  
وضبط بالشكل اللازم وطبع على ورق جيد باحرف جميلة  
وتسهيلاً للحصول عليه ورغبة في زيادة انتشاره لتعظيم فوائده  
عينا ثمن النسخة منه مجلدة ربع ريال مجيدى مع ان عدد  
صفحاته ٤٣٣ فمن رغب في مشتراه<sup>1</sup> يطلبه من مكتبة المطبعة  
الادبية ومن مكاتب بيروت

<sup>1</sup> See Less. 34, 4.

اعلان  
من مخزن البضائع الانكليزية  
في بيروت

اذا اردت الحصول على احسن انواع البضائع الانكليزية  
كالسكاكين والعويسيات وامواس الحلاقة والمقصات فعليك بمخزن  
البضائع الانكليزية في سوق ايبس فتشاهد جميع ما ترغبه من  
هذه الانواع وخلافها من البضائع المتقنة الصنعة الحسنة  
الجنس والبيع فيه بالمفرق وبالجمل بأسعار موافقة للشاربين الذين  
اختلفوا لحد الآن حسن اجناس كل البضائع التي تباع في  
المخزن المذكور

### Letters.

#### Invitations.

الى جناب الاجل الاكرم  
ارجو ان تشرف محلك هذا مع حضرة السيدة قرينتك  
المحترمة يوم الاحد القادم الساعة السادسة للغداء لنغتنم  
الآنس محاضرتكما لا زلتما على خير  
الداعي  
فلان  
الجواب

سيدي كريم الشيم الخواجا فلان المحترم  
قد تلقيت الدعوة بالطاعة وفي الوقت المعين نتشرف  
بالدار العامرة نقدم واجبات الثناء والاحترام ولا زالت بلابل  
الآنس تغرد في حديقة دارك بمنه ورحمته  
الداعي  
فلان  
الى حضرة الخواجا فلان الاكرم

ارجوك ان تتكرم في الاحد الآتي بان تشرف للعشاء في  
منزلك هذا احتفالاً بتذكار مولد صديقك  
الداعي  
فلان

## الجواب

سيدي الاكرم

في انطف ساعه وفدت على الرساله التريخه التي تلمر بها ان  
انشر بدارك العامرة للعشاء وسنلبي امرك بالطاعة ونذهب  
بالوقت المعين نغتنم فرصة الانس ان شاء الله الداعي  
فلان

سيدي الاخ الاعز الاكرم

اعرض اني منذ ساعه قد وصلت عائداً من دمشق فان  
كانت الاشغال تسمح لسيدي الاخ ان يشرفني هنيهة من  
الزمان فان عندي ما اخبره به مما يسر خاطره وانا في البيت  
نهارى كله مستعد لتشريفه ساعه يريد لا عدمت وجوده  
الداعي

فلان

## جوابه

سيدي المحترم

سرتني نبأ عود سيدي من سفره سالماً وسأذهب للتسليم  
عليه في الساعه السابعة اطفاء لغيل الشوق بعدونه مرآه  
اطال الله وجوده الداعي

الداعي

فلان

## Private letters.

عزيزي

ارجوك ان تنتظرنى فاني سأتى عن قريب لاتشرف بمقابله  
حضرتم فان انتظرت محسوبك فلك منه مزيد الشكر والثناء  
والا اذا لم تكن تريد الانتظار فعين لي وقتاً تاتي فيه الي باكر  
تاريخه فاني خرجت في هذا الوقت لشغل ضروري ومنى على  
جنابكم ازكى السلام الداعي

الداعي

فلان

مصر في ٧ سبتمبر ١٨٩٩



صديقنا الحواجا فلان العزبز

بعد السؤال عن خاطرکم نرجو ان تكون بغاية الصحة والسلامة ثم اننا نقدم لك التهنئة بقدم السنة الجديدة. هذا واننا مشتاقون كثيراً لروايكم ومشاهدة برلين اللطيفة في هذه الايام ايام عيد الميلاد. وسأكتب لك ايها الصديق خطاباً مطولاً في هذين اليومين لاني كنت مقصراً كل التقصير.

وسلم لنا على جميع الاحباب والسلام

الصديق

مصر في ٢٣ ديسمبر ١٨٩٠

فلان

شقيقى الافخم

سرت جداً من حيازة حضرتكم كمال الصحة والعافية وفرحت بمكافأة حضرتكم لى بالكتاب المشتمل على تصاوير واحيط شريف العلم ان العياط صار عندى مثل ابليس اللعين لا اتخذه خلا وان شاء الله ساصرف فى ظل الحضرة الفخيمة الابوية ونفوس حضرتكم همتى ونشاطى فى علوم المدارس التجهيزية فى السنة القابلة للحصول على ما يسرك ثم انى تمت بوصية حضرتكم فقبلت ايدى والدى واقرأت اخوتى واخوانى السلام ولم اقدر على تقبيل الايدى والوجنات افندم كاتبه

فلان

### Business letters.

عزيرنا الافخم وصديقنا الاكرم حضرة خليل افندى

دام بقاءه

بعد اهداء مزيد السلام والاشواق اخبر حضرتكم ان الداعى لتحريره هو السؤال عن صحتكم واحوالكم حيث لم

يرد لنا منكم جواب من مدة طويلة نطمئن به عليكم فالامل ان تواصلونا بالمكاتبة فانها كما قيل نصف المشاهدة ونحن بغاية الصحة وسائر الاحباب لا سيما صاحب الطرفين احمد افندى سالم يهدونكم ازكى السلام. هذا والرجاء من حضرتكم ان ترسلوا لنا عينة غطيان من شغل محلكم وستائر حيث اني اريد ان اعرضها على بعض محلات البيع حتى اذا استحسنوها نطلب من حضرتكم جملة من جنسها او خلاف ذلك وبلغوا سلامنا لحضرة اخيكم المحترم والعائلة الكريمة والانجال واقبلوا

كاتبه

منى مزيد الاحترام

محبتكم

في ٢٦ يونيه ١٨٨٩

على كمال

بصر

الى جناب الماجد المحترم حفظه الله

بعد اهداء السلام والاكرام اعرض اني قد فتحت مخزناً كبيراً وملائته من البضائع الباريزية الحسنة الجيدة الملائمة لمطالب سكان البلاد في مكث ومقلّ ووسط وقد توسلت الى استجلابها بعظم ما يمكن من المراجعة في السعر رغبة في مصلحتي ومصلحة الوطن وهذا المحلّ التجارى رهين امرك فما شئت من نسائجه وانواع بضائعه يرسل بأقلّ من ثمن مثله هنا نظراً للوسيلة التي توصلت بها الى المراجعة في امر السعر على ما تقدم

هذا ما دعت اليه الحال ورجاءى ان تشرفنى بكل خدمة تعرض للجناب وطال بقاءك سيدى الداعى  
فلان

أيها السادة المحترمون

غيب تأدية واجب الاحترام نعرض انما تشرفنا بكتابكم  
الكريم الصادر بتاريخ كذا من الشهر الماضي وعلمنا منه طلبكم  
صورة الحساب فهي واصله طيه لقا وقد اتخذنا هذه الفرصة  
وسيلة الى الشكر على جميع ما فعلتم معنا من الجميل اثناء  
هذه السنة راجين ان نبقي اهلاً لخدمتكم بما يلزم وسنفرغ  
الجهد في كل ما تأمرون به واطال الله بقاءكم الداعي  
فلان

جوابه

من في سنة

بعد اداء ما يجب ويليق من السلام والاکرام اعرض ان  
قد وصلت الى رسالتك الكريمة المؤرخة بكذا وفي طيها صورة  
الحساب المطلوبة الا اني اسفت لمحيثها غير منطبقة على ما في  
دفاتري ولذا استنهض همتك الى مراجعة فحص الحساب بما  
ينبغي من التدقيق فقد وقع فيه خطأ صريح في حساب  
الارباح فان مبلغ الميزانية في حسابك كذا وكذا ليس غير  
والصحيح انه كذا وكذا هذا ما اعرضه الان مختوماً بتهنئتك  
باستهلال هذه السنة المباركة واطال بقاءك الداعي  
فلان

### Receipts, Leases etc.

تذكرة منصرفه مجاناً

رخصة

من ديوان عموم الاوقاف

قد تصرح لرافع هذه الرخصة مسيو فلان ومعه ثلاثة  
اشخاص بان يزور المساجد والمدافن والتكايا الشريفة بمصر

المحروسة والزبارة تكون في غير اوقات الصلاة وهذا التصريح  
لا يتجاوز مدّة ثلاثة ايام من ابتداء تاريخه  
تحريراً ٢٢ اكتوبر سنة ١٨٩٧

### وصول اقتراض

قروش

٣٠٠

فقط ثلاثمائة قرش لا غير

بتاريخه وصلنى من فلان مبلغ ثلاثمائة قرش وذلك بوجه  
القرض بلا فائض الى كذا يوماً واشعأراً بوصول المبلغ المرقوم الى  
يذى كاملاً كُتب هذا الوصل فى . . . سنة . . .  
كاتبه  
فلان

### وصول اجرة

بتاريخه وصلنى من فلان مبلغ مائة قرش وذلك اجرة  
محل سكن او حانوت عن ثلاثة اشهر مستحق وفاؤه فى كذا  
من شهر كذا وايداناً بوصول المبلغ الى يذى كاملاً رقت له  
هذا الوصل فى . . . سنة . . .  
كاتبه  
فلان

### كمبيالة

قروش

١٢٠٠

فقط الف ومائتا قرش لا غير

بعد مرور ثلاثة اشهر ندفع لامر فلان المبلغ المرقوم اعلاه  
قدره الف ومائتا قرش لا غير فضةً وذهباً على سعر نقود تجارة

بيروت والقيمة وصلت الى يدى منه ثمن بضاعة والبيان كُتب  
 في . . . سنة  
 كاتبه  
 شهود الحال  
 فلان

تحويل

قروش

٥٠٠

فقط خمسمائة قرش لا غير

ارجو من فلان ان يدفع لامر فلان لدى الاطلاع المبلغ  
 المرقوم اعلاه وقدره خمسمائة قرش من النقود المتعارفة والقيمة  
 ثمن كذا والبيان كُتب في . . . سنة  
 كاتبه  
 شهود الحال  
 فلان

مبيع

الحمد لله وحده

انه في . . . شهر . . . سنة . . . حضرت مجلس عقده  
 هند بنت عمرو من البلد الفلاني في صحة عقل وسلامة بدن  
 وباعت من فلان وفلان ولدى فلان من البلد المذكور قطعة  
 الارض الواقعة في موضع يقال له كذا من اراضي البلد الموما  
 اليه المشتملة على شجر توت المتصلة الى البائعة بالشرع الشرعي  
 من زوجها فلان بموجب صك عليه تصديق محكمة القضاء  
 والقطعة مسوحة تحت عدد كذا محدودة قبلةً وغرباً بملك  
 المشتريين وشرقاً وشمالاً بملك البائعة والحد الفاصل حائط  
 باعتهما اياه ببيعاً باتاً بجميع حقوق هذا المبيع واستحقاقه وطرقه  
 وطرائقه وتوابعه ولواحقه ومضافاته ومشمولاته وبكل حق هو له



وفيه بثمن مجمل قدره كذا . . . اقترت البائعة المذكورة بقبضه  
تماماً وكماًلاً وانه لم يبق لها في المبيع المذكور ولا في ثمنه  
ملك ولا شبهة ملك ولا حق ولا دعوى أصلاً ووالد المشتريين  
فلان قبل الشراء لولديه بمالهما لانفسهما فيما بينهما مناصفةً  
على الوجه المذكور وبياناً لذلك كُتب الواقع بتاريخ اعلاه  
المقر بما فيه

شهود الحال                      فلان

عدد . . . تصديق المحكمة

الحمد لله تعالى

انه في . . . حضرت فلانة البائعة وفلان القابل الشراء  
بالوكالة ولديه فلان وفلان وتصادقا على مضمون هذا الصك  
وللبيان سجل في محكمة قضاء . . . تطبيقاً للنظام العالي  
(مكان الختم) الفقير اليه تعالى  
قاضى قضاء فلان

ايجار دار

وجه تسطيره

انه بتاريخه ادناه قد آجر فلان المعتبرة تصرفاته الشرعية  
فلاناً وكلاهما من المدينة الفلانية جميع دارة الواقعة ضمن  
سور المدينة المشتملة على ستّ غرف سفلية ومطبخ وجنيئة  
فيها بئر ماء تابع المحدودة شرقاً بدار فلان وغرباً بدار  
فلان وشمالاً وجنوباً بملك الآجر المذكور ليسكنها سنة كاملة  
مبتدأها تاريخ هذه الوثيقة باجرة قدرها الف وخمسائة

قرش من النقود الرَّاجَّة المتعامل بها في هذه البلاد موزعةً  
على الأشهر أو مقبوضة حالاً اجارةً صحيحة شرعية مشتملة  
على الإيجاب والقبول مسبقة بالرؤية التامة المعتبرة لمورد عقد  
الاجارة وسلم المُوَجَّر الى المستأجر جميع الدار المستأجرة فارغةً  
غير مشغولة بما يمنع الانتفاع بها على أن يسلم اليه الاجرة  
موزعةً على الشهور كل شهر قسطه من الاجرة مائة قرش وخمسة  
وعشرون قرشاً وعلى هذا تراضيا بحضرة الشهود المذكورة  
اسماؤهم فيه واشعاراً بالواقع كتب في . . . شهر . . . سنة  
المقرّ بما فيه

فلان

شهود الحال



# Vocabulary

## of words (arranged according to roots) in the Exercises and Selections in Part II.

NB. The vowels in brackets after a verb indicate of the 2nd radical in the Imperf. vn. = verbal noun. n. pr. = proper name.

ا particle of interrogation.

أَبَدًا (with negative) never.

إِبْرَة plur. إِبْر needle.

إِبْرَاهِيم Ibrahim, Abraham.

إِبِل camel (coll.).

إِبْن son — إِبْنَة daughter, girl  
(see إِبْنُو).

أَب father — أَبَوِي fatherly.

أَبُو نَوَاس n. pr. of the court-  
fool of Harūn Arrashid.

أَبَى (a) to refuse.

أَتَى (i) to come — with ب to

bring — أَتَ following.

أَثَر II. to move — V. to be  
influenced — أَثَر plur. أَثَار

ruins, antiquities — مَآثِرَة  
notable matter.

أَجَرَ IV. to let — X. to hire —

أَجْرَة and أَجَارَة reward, price,

hire — أَجِير hireling.

أَجَلَ period, death — لِأَجَل

for (the sake of), that —

لِأَجَلٍ for the sake of.

أَحَدَ fem. أَحَدِي one —

نَهَارُ الْأَحَدِ sunday.

أَخَذَ (u) to take, get — (with  
imperf.) to begin to — III.  
to blame — VIII. to take for

oneself — vn. أَخَذَ taking

— مَآخِذُ conception.

أَخَّرَ V. to be late — أَخَّرَ fem.

أَخْرَى plur. أَخْر other —

أَخْر and أَخِير last, end —

عَنْ آخِرِهِمْ to the last man.

إِخْوَانٌ and إِخْوَةٌ plur. (أخو) أَخٌ

brother — أَخَوَاتٌ plur. أخت sister.

أَدَبٌ II. to discipline — أَدَبٌ

training — أَدِيبٌ trained,

cultured — أَدِيبِيٌّ of good training.

أَدَى II. and IV. to transmit, carry out, accomplish.

إِذْ ذَاكَ — إِذْ when, since (conj.) — إِذْ at that time.

إِذَا behold! — إِذَا when, if — إِذَا then.

أَذِنَ to permit (with ب) — IV.

to announce — X. to ask

permission — إِذْنٌ permission

— أذن ear.

أَذَى IV. to injure — أذى damage.

أَرَبٌ aim.

أَرَحَ II. to date.

أَرْضٌ plur. أَرَضٍ earth, land.

أَرِقَ (a) to be sleepless — vn.

أَرَقٌ.

أَرْنَاطُؤُا arnauts, albanians.

أَرْنَبٌ hare.

أَسَدٌ plur. أسود lion.

أَسْرٌ captivity — بِأَسْرِهِمْ all,

entirely — أَسِيرٌ prisoner of war.

أَسَفَ (a) to be afflicted — V.

to vex oneself — أَسَفٌ vexation.

الْأَسْكَنْدَرِيَّةُ Alexandria.

أَسْمَاءٌ plur. إسم name, (see سمو).

الْإِسْمَاعِيلِيَّةُ the Ismailia (a quarter of Cairo).

إِصْطَبَدَ stall.

أَصَلَ X. to root out — أَصْلٌ

origin — أَصْلًا altogether.

أَفُقٌ horizon.

أَفْنَدِي (αὐθεντης) sir — أَفْنَدِمُ

my master.

أَكْتُوبِرُ october.

أَكَّدَ II. to assure — V. to be assured.

أَكَلَ (u) to eat — vn. أَكَلَ — مَأْكَلٌ food.

إِكْلِيرُوسُ clerus.

الْ the definite article.

الَّذِينَ plur. الَّتِي fem. الَّذِي

who, which.

أَلِف (a) to become accustomed

to — II. to edit — III. to

be familiar with — أَلِف plur.

أَلْف and أَلُوف thousand

— تَأْلِيف book.

أَلَم pain.

أَلْمَانِي German — أَلْمَانِي a German

— أَلْمَانِيَا Germany.

إِلَه a god — إِلَه God, Allah.

إِلَى to — unto — إِلَى until.

أَمْ or (in an alternative).

أُم mother — أَمَام before (prep.).

أَمَّا as for.

إِمْبَرَاتُور emperor.

أَمَرَ (u) to command, (with accus.

of the person and بِ of the

thing) — أَمْر plur. أَوَامِر

command; plur. أُمُور matter

— أَمِير Emir, Prince —

أَمِيرُ الْمُؤْمِنِينَ Prince of the

faithful — أَمِيرِي imperial —

أَمُور an official.

أَمْس yesterday.

أَمَلَ II. to hope — V. to con-  
sider — أَمَلَ plur. أَمَال hope.

أَمِنَ (a) to be safe — IV. to  
believe (in بِ) — VIII. to rely

on — أَمْن safety — أَمَانَة

reliability, deposit — أَمِين

true, Emin (n. pr.) — مَوْمِن

believer — مَوْثِق a reliable  
person.

أَنْ and أَنْ that.

لَا — إِلَّا — إِلَّا if not, else — إِنْ if

only — إِلَّا أَنْ except that.

إِن truly, verily — إِنَّمَا only.

أَنَا I.

أَنَاتُور Anatolia, Asia Minor.

أَنْتَ fem. أَنْتِ thou — أَنْتَ

you (dual) — أَنْتُمْ you (plur.).

أَنْس III. to be friendly — أُنْس

amiability — أُنْس amiable

— أَنْسَان plur. أَنْس man —

أَنْسَانَة woman.



اِنْكَلِيْزِيّ English (coll.) — اِنْكَلِيْزِيّ

English (adj.).

اَنْى V. to be slow — اَنْى plur.

اَنْبِيَّة and اَوْان vessel.

اَهَب V. to equip oneself —

اَهْبَة equipment.

اَهْل II. to greet — اَهْل plur.

اَهْل family, population, worthy

— اَهْلًا welcome — اَهْلِيَّة ability, worthiness.

او or.

اَوْرَبَا Europe.

اَوْرِيْقَة factory.

اَوْز goose (coll.).

اَوْغُسْطَا n. pr. Augusta.

اَوَّل instrument, machine — اَوَّل

fem. اَوَّلِي first, beginning —

اَوَّل اَمْس the day before

yesterday — اَوَّلِ الْاَوَّلِ the first parts.

اَنْ (اَوْن) to come (of time) —

اَنْو now.

اَه and اَوَاه ah!

اَوْى place of refuge.

اَى that is, i.e.

اَى (i) II. to strengthen.

اَيْضًا also.

اَيْن where.

اَى fem. اَيَّة (with gen.) what a . . .

اِيَّاه him (see Less. 43, 3).

اِيَّاه oh!

اَيُّوبِي n. pr. Ayyubid.

ب with, through, in — بَلا without — بَمَّا اَنْ since (conj.).

بَابَا pope.

بَابَر plur. اَبَار well.

بَارَة para (a turkish coin.).

بَارِيْز Paris.

بِئْسَ to be bad — بِئْسَ misfortune.

بَاشَا Pasha.

بَتَّ (u) to decide.

بَتَّق VII. to break out.

بَحَثَ (a) to seek (with عَنْ).

بَحْر plur. بَحَار and بَحُوْر sea, river (the Nile).

بُخَارِي steam — بَخَارِي steam-.

بَخْسٌ low (in price).

بَخِيلٌ avarice — بَخِيلٌ avaricious.

بَدَّ V. to be scattered — بَدَّ

escape — لَا بُدَّ مِنْ it must be.

بَدَأَ VIII. to begin — مَبْدَأٌ beginning, elements —

إِبْتِدَائِي elementary.

بَدَّرَ VIII. to hasten to — بَدَّرَ full moon.

بَدْعٌ an extraordinary thing.

بَدَّلَ substitute — بَدَلًا مِنْ

instead of — بَدَلَةٌ suit of clothes.

بَدَنٌ body.

بَدَا to appear, seem good —

بَدَوِي Bedouin (coll.) — بَدَوِي

Bedouin (adj.) — بَدَايَةُ plur.

بَوَايَ desert.

بَذَلَ (u) (أَجْهَدَ) to strive.

بَرَارِي plur. بَرِيَّةٌ — بَرِي land

desert, plain — بَرَانِي outward, external.

بَرَاءَةٌ diploma — بَارِي creator —

بَرِي innocent.

بُرْتُقَالٌ oranges (coll.).

بَرَحَ III. to leave — الْبَارِحَ yesterday.

بَرْدٌ cold — بَارِدٌ cold (adj.) —

بَارُودٌ powder.

بَرَزَ (u) to come out.

بَرِطَعَ to move about, be restless.

بَرَقَ (u) to lighten — IV. to

send forth lightning — بَرْقٌ lightning.

بَرَكَ III. to bless — بَرَكَةٌ pond.

بَرْلِينَ Berlin.

بَرْمَكِي n. pr. Barmecide.

بَرْحَةٌ space of time.

بَسْتَانٌ garden.

بَسَطَ VII. to take pleasure in

— مَبْسُوطٌ contented.

بَسَالَةٌ courage — بَاسِلٌ brave.

بَشَرَ II. to bring good news —

X. to rejoice — بَشِيرٌ and

بَشَارَةٌ n. pr. — بَشَرِي human.

بَصَرَ IV. to see.

بَصَمَ (u) to stamp.

بِضْعٌ some (3 to 10) — بِضَاعَةٌ plur. بَضَائِعُ wares.

بَطْلٌ hero — بَطَالَةٌ idleness.

بَطَنَ IV. to conceal within — بَطْنٌ belly.

بَعَثَ (a) to send.

بَعَدَ (u) to be distant — VIII.

to remove — بَعْدٌ distance

— بَعِيدٌ far, distant — بَعْدَ

after (prep.) — بَعْدَهُ after-

wards — بَعْدَ أَنْ after (conj.).

بَعْضٌ one, some, another (see Less. 43, 8).

بَغْتَةً suddenly.

بَغْضَاءٌ hatred.

بَغْلٌ mule (coll.).

بَغَا VII. to be desired.

بَغْتَةٌ (Persian) thin cotton material.

بَقَرٌ ox.

بَقِيَ (a) to remain. — IV. to retain — بَقَاءٌ stay, life —

بَاقٍ and بَقِيَّةٌ remainder.

بَكْ Bey.

بَاكِرًا early, in the morning —

أَبُو بَكْرٍ n. pr. Abu Bekr.

بَكَى (i) to weep (over مِنْ) — vn.

بُكَاءٌ.

بَلٌ but, rather.

بَلَّ V. to be wet through.

بُلْبُلٌ nightingale.

بَلَدٌ and بَلْدَةٌ district — بِلَادٌ

plur. بِلْدَانٌ land — بَلَدِي

native — اَلْبَلَدِيَّةُ the natives.

بَلَغَ (u) to reach — II. to make

to reach — vn. بُلُوغٌ —

بَلَاغٌ delivery — مَبْلَغٌ sum of money.

أَبْلَقٌ piebald.

بَلَا (u) to put to the test — III. to be anxious about —

بَلَاءٌ plur. بَلَايَا misfortune.

بَنَانٌ finger-tips.

بَنْدَرٌ seaport.

بَنُونٌ and بَنُونَ plur. ابْنٌ (بنو)

ابْنَةٌ and ابْنَةٌ son — ابْنَةٌ and ابْنَةٌ

plur. بَنَاتٌ daughter, girl.

بَنَى (i) to build — VIII. to

build for oneself — بَنَاءٌ plur.

بَنِيَّةٌ, بَنَائِيَّةٌ and مَبْنِيٌّ build-

ing — عَلَى بِنَاءٍ on the ground of.

بَهِيحٌ cheerful.

بَهِيٌّ fine, brilliant.

بَاءَ V. to take possession.

بَابٌ plur. أَبْوَابٌ door, gate.

بَاحٌ (u) to reveal — IV. to allow.

بُوسَطَةٌ post.

بُوفَةٌ buffet, bar.

بُولِيْسٌ police.

بِيَانُو piano.

بَاتَ (a and i) to spend the night — بَيوت plur. بَيْتٌ house.

أَبْيَضَ to become white —

أَبْيَضٌ white — مَبْيَضٌ tinner

— بَيَاصٌ tinning.

بِيرَةٌ beer.

بَيْرُوتُ Beyrout.

بَاعَ (i) to sell — vn. بَيْعٌ and مَبِيعٌ plur. بَاعَةٌ seller.

بَيْكٌ (Turkish) Bey.

بَيَانٌ explanation, proof —

بَيِّنٌ clear — بَيْنٌ between —

بَيْنَمَا while.

تَبَّأْ لَكَ woe to thee!

تَبَعَ (a) to follow, belong to —

V. to pursue — تَبَعَ plur.

تَبَاعٌ follower — تَابِعَةٌ plur.

تَوَابِعٌ issue, consequence.

تَبَغٌ tobacco.

تَبِنٌ straw.

تَجَارَةٌ business — تَجَارِيٌّ a second formation from

business (adj.) — تَجَرٌ plur.

تَجَّارٌ merchant.

تَحْتَ under (prep.) — تَحْتَانِيٌّ lower.

مَتَرَفٌ soft, delicate.

تَرَكَ (u) to leave, give up —

تُرْكٌ n. pr. Turks.

٩٠٠ تَرْمُومِتَر thermométer.

٩٠٠ تَاسِع ninth.

تَعِب to become tired — IV. to weary — ٩٠٠ تَعَب plur. ٩٠٠ اَتْعَاب

weariness — ٩٠٠ تَعَبَان tired.

٩٠٠ تَعَس misfortune.

٩٠٠ تَقَان solidity — ٩٠٠ مُتَقَن solid, strong.

٩٠٠ تَكْبَة plur. ٩٠٠ تَكَايَا monastery of dervishes.

٩٠٠ تَلْغَرَا ف telegram.

٩٠٠ تَلْمِيذ plur. ٩٠٠ تَلَامِيذ pupil, scholar.

تَلَا (u) to read — ٩٠٠ تَال following.

تَم (i) to be complete — II. and IV. to complete, finish — ٩٠٠ تَمَام perfection — ٩٠٠ تَام perfect, complete.

٩٠٠ تَمْر dried dates (coll.).

٩٠٠ تَمُوز July.

تَهَم IV. to suspect — ٩٠٠ تَهْمَة suspicion. + ٩٠٠ ب = concerning.

تَاب (u) to repent.

٩٠٠ ثَوْت mulberry (coll.).

تَأَق (u) to long for.

٩٠٠ تَيْن fig (coll.).

٩٠٠ أَخَذَ بِالْتَّارِ مِنْ revenge — ٩٠٠ تَار to take revenge on.

٩٠٠ ثَابِت firm, sure.

٩٠٠ ثُرَيَّا Pleiads (stars), candlestick

٩٠٠ ثَعْلَب fox.

٩٠٠ ثَغَر boundary.

٩٠٠ ثَقِيل heavy.

٩٠٠ ثَلَاث fem. ٩٠٠ ثَلَاث three —

٩٠٠ ثَلَاثُونَ thirty — ٩٠٠ ثَلَاثَاء

Tuesday — ٩٠٠ ثُلُث a third —

٩٠٠ ثَالِث third.

٩٠٠ ثَلَج plur. ٩٠٠ ثُلُوج snow — ٩٠٠ مَثْلَج cooled with snow.

٩٠٠ ثَم then, thereupon.

٩٠٠ ثَمَن plur. ٩٠٠ اَثْمَان price — ٩٠٠ ثَامِن eighth.

٩٠٠ ثَنَى IV. to praise (عَلَى) —

٩٠٠ ثَنَاء praise — ٩٠٠ ثَنَى plur.

٩٠٠ اِثْنَاء fold, interval — ٩٠٠ اِثْنَان

during — ٩٠٠ اِثْنَان two — ٩٠٠ ثَان

second — ٩٠٠ ثَانِيَة a second.



ثَوْب plur. ثِيَاب garment.

ثَوْر ox.

جَبَّار giant, powerful.

جَبَل plur. جِبَال mountain.

جَبَّة cheese.

جَنَّة corpse.

جَد (i) to be new, exert one-  
self — V. to be renewed —

جَدَّ grandfather — جَدًّا very

— جَدِيد new.

جَدَار wall — جَدِير worthy.

مُجَادَلَة strife.

مُجَدَّاف oar.

جَرَّة jar.

جَرَّ V. to dare.

جَرَّب II. to tempt, try.

جَرْتُومَة plur. جَرَاتِيم bud.

جَرَّاح wound.

جَرِيدَة plur. جَرَائِد journal.

جَرَعَ V. to drink in draughts.

جَرَف excavating.

جُرْنَال journal, announcement.

جَرَى (i) to run, flow, happen  
— IV. to carry out — vn.

جَار — جَرِيَان and جَرَى  
current (month).

جَزَاء plur. أَجْزَاء part.

جَزِيرَة plur. جَزَائِر island (also  
n. pr. of a palace near Cairo)

— جَزَار — أَجْزَائِر Algeria —  
butcher.

جَزِيل respectable.

جَزَاء (جزى) reward, payment.

جَسَّ V. to acquire information

— جَوَاسِيس plur. جَاسُوس  
spy.

جَسَرَ (u) I. and VI. to dare —

جَسَارَة boldness.

جَسَم body.

جَعْفَر n. pr. Ja'far.

جَعَلَ (a) to make; (with follow-  
ing imperf.) to begin to.

جُغْرَافِيَة Geography.

جَفَّ (i) to dry.

جَاف (جفو) hard, rough.

جَلَّ (i) to be exalted — IV. to

show honour — جَلِيل exalted.

جَلَبَ X. to have a thing brought.

جَلَدَ (i) to lash — II. to bind

(a book) — جُلُود plur. جُلُود skin.

جَلَسَ (i) to sit, seat oneself —

مَجْلَس session.

جَلْمُود hard rock.

جَلَى clear.

جَم numerous.

جَمْر burning coal.

جَمَامِير plur. جَمَامِير sycamore.

جَمَعَ (a) to gather — IV. to determine — VIII. to assemble,

unite — جَمْع assembling —

نَهَارُ الْجُمُعَةِ week — جُمُعَة

Friday — جَمِيع totality, all

— جَمَاعَة whole — أَجْمَع

company — جَوَامِع plur. جَامِع

mosque — مَجْمَع union, assembly.

جَمَال plur. جَمَال camel — جَمِيل pleasant, lovely

beauty — جَمِيلَة n. pr. —

جَمْلَة sentence, sum total —

بِالْجَمَلَة wholesale.

جَمُور crowd, public.

جِن and جِنَّة demon — جِنِينَة

garden — مَجْنُون mad.

جَنَّب V. to avoid — جَنَب

and جَانِب side — جَانِب

or جَنْب beside (prep.) —

جَنُوب — جَنَاب Majesty (title) —

South — جُنُوبِي southerly —

أَجَانِب plur. أَجْنَبِي strange.

جُنُود plur. جُنُود troop.

جِنْس plur. أَجْنَاس kind, class.

جِنِيَة guinea (money).

جَنَى V. to charge falsely.

جَهْد zeal — إِجْتِهَاد industry

— مُجْتَهِد industrious.

جَهَّز to be ready — II. to equip,

prepare — مَدْرَسَة تَجْهِيْزِيَّة high school.

جَهْل (a) to be ignorant — جَهْل

very ignorant.

جَوْ firmament.

جَاب (جوب) IV. to answer,

correspond — جَوَاب plur.

أَجْوِبَة answer.

جَوَاد steed — جَوْدَة excellence

— جَيِّد (relative أَجَوْد)

excellent.

جَار (u) to act wrongfully

towards (عَلَى) — III. to be

neighbour to — جَوْر tyranny

— جَار plur. جِيرَان neigh-

bour — جَوَار neighbourhood.

جَاز (u) to be allowed — VI. to exceed.

جَاع (u) to be hungry

— جَائِع hunger — جَوْع hungry.

جَالَ (u) to ramble about.

جَوَاهِر Plur. جَوَاهِر jewel.

جَاءَ (i) to come — vn.

مَجِيء.

جَيْب plur. جُيُوب pocket.

جِيزَة Gizeh (near Cairo).

جِيُوش plur. جِيُوش army.

جِيل century.

حَب (i) IV. to love — vn. حَب

and حَبِيبَة love — حَبِيب

plur. أَحْبَاب friend, beloved

(in the poets) — أَحَب more

loved — مُحَبَّبَة beloved (fem.).

حَبَر ink.

حَبَشِي Abyssinian.

حَبَلِي plur. حَبَالِي pregnant.

حَتَّى until, so that.

حَثَّ (u) to incite.

حَجَّ (u) to make the pilgrimage

— vn. حَجَّ — حَاج pilgrim

— أَكْحَاجُ n. pr. al-Hajjāj, governor for the Caliph 'Abd al-Malik.

حَجَبَ (u) to conceal.

حَجَرَة — حَجَر lap — حَجَر stone — حَجَر room.

حَجَل plur. حَجَلَان partridge.

حَدَّ (u) to limit — حَد plur.

حُدُود boundary — حُدَّ up

to — حَدِيد iron.

حَدَّث II. to narrate to — V. to relate — VI. to converse

— أَحَادِيث plur. حَدِيث

narrative, conversation —  
 حَدِيثٌ new — حَدِثَةٌ plur.  
 حَوَادِثُ event.

حَدَرَ VI. to come down.

حَدَقَ (i) to surround —  
 glance — حَدِيقَةٌ plur.

حَدَائِقُ park.

حَذَّرَ II. to warn — حَذَائِرُ  
 take care!

حَرَّ II. to write — حَر and  
 حَارَةٌ warmth, heat — حَارٌ  
 hot.

حَرَبَ III. to make war on —  
 حَرْبٌ plur. حُرُوبٌ war —  
 وَاحِرَبًا ah!

حَرَثَ IV. to cause to till —  
 حَرْثٌ tillage — الْحَارِثُ n. pr.  
 أَبُو الْحَارِثِ name for a lion.

حَارَسَ (u) to guard — حَارِسٌ  
 plur. حَوَاسٍ watchman,  
 watchful.

حَرَضَ II. to instigate.

حَرَفَ (i) to turn away — حَرَفٌ  
 plur. حُرُوفٌ letter (of the  
 alphabet), particle.

حَرَقَ burning.

حَرَكَ II. to move — حَرَكَةٌ  
 movement.

حَرَمَ VIII. to honour — X. to  
 esteem forbidden — حَرَامِي  
 robber, thief — مُحَرَّمٌ for-  
 bidden (by religion).

حَزَبٌ party.

حَزِنَ (a) to be sad — IV. to  
 make sad — حُزْنٌ plur. أَحْزَانٌ  
 sadness — حَزِينٌ sad.

حَسَّ IV. to feel (ب) —  
 حَاسَّةٌ plur. حَوَاسٌ sense.

حَسَابٌ reckoning, regard —  
 حَسَبَ and عَلَى حَسَبٍ in  
 accordance with — مُحَسُّوبٌ  
 friend.

حَسَدَ (i) to envy.

حَسْرَةٌ sigh — وَاحْسَرَتَا alas!

حَسَامٌ sword.

حَسَنَ IV. to be good to, to  
 know — V. to improve  
 — X. to approve, find  
 pleasing — حُسْنٌ beauty —

حَسَنٌ beautiful, also n. pr. —

حَسَنَاءُ a beauty.

حَصْرٌ anguish — فَكَّ حَصْرًا to  
make oneself comfortable.

حَصَلَ (u) to happen — IV. to  
get (money) — حَصُولٌ acquire-  
ment (على) — حَاصِلٌ  
result — مَحْصُولَاتٌ products.

حَضَرَ (u) to appear, come —  
II. to make ready — III. to  
converse with — IV. to bring  
— حَضْرَةٌ presence — حُضُورٌ  
presence (also used as a title)  
— حَاضِرٌ present, ready.

مَحْطَةٌ railway station.

حَطَمَ (i) to smash.

حَظٌّ happiness.

حَفَّ (u) to surround.

أَبُو حَفْصٍ a name of the Caliph  
Omar.

حَفِظَ (a) to keep, guard — vn.

مُحَافَظَةٌ — حِفْظٌ Muḥāfaẓa  
(province of Egypt).

إِحْتِفَالٌ solemnity, festival.

حَقَّ V. to be verified — X.  
to deserve, be due — حَقٌّ  
plur. حُقُوقٌ right, truth

حَقِيقِي truth — حَقِيقَةٌ  
real.

حَاكِمٌ wisdom — حَاكِمٌ plur.  
حُكْمَدَارٌ (Persian) ruler,  
governor, judge — حُكُومَةٌ  
government, court — حَكِيمٌ  
physician, wise — مُحْكَمَةٌ  
court.

حَكَى (i) to relate — III. to  
imitate — حِكَايَةٌ narrative,  
story.

حَلَّ (u) to loosen, settle, inhabit  
— VII. to be loosed — حُلُولٌ  
entrance (of a period of time)

— حَلَالٌ a thing allowed —

مَحَلٌّ plur. مَحَلَّاتٌ place —

مَحَلَّةٌ quarter (of a town) —

مَحَلِّيٌ belonging to a place.

حَلَفَ (i) to swear — X. to  
make to swear.

حِلَاقَةٌ shaving.

حَالِكٌ dark black.

أَحْلَامٌ plur. حُلُمٌ dream.

حُلُوانٌ sweet — حُلُوتٌ present.

حَلَوَى gift — حَلَوَى sweetmeats.



مَمَات death — مَمَات fever —  
مَمَات تَيْفُوسِيَّة typhoid fever.

مَمَات (a) to praise — vn. مَمَات  
— مَمَات n. pr. — مَمَات n. pr.  
— مَمَات n. pr.

مَمَات to become red — مَمَات red  
— مَمَات ass.

مَمَات (i) to carry, induce to  
مَمَات — مَمَات — مَمَات (على)  
bearer, pregnant — مَمَات  
porter.

مَمَات (i) to protect.

مَمَات wine shop.

مَمَات wheat.

مَمَات (u) to bend.

مَمَات (حوج) VIII. to need  
مَمَات plur. مَمَات — (إلى)  
and مَمَات need, matter.

مَمَات axis.

مَمَات possession.

مَمَات court-yard.

مَمَات (حوط) IV. to surround —  
مَمَات wall.

مَمَات III. to tempt —  
VIII. to be cunning — X.

مَمَات to be impossible —

مَمَات (prep.) power, year —

مَمَات plur. round about —

مَمَات condition, state —

مَمَات (adv.) condition —

مَمَات as soon immediately —

مَمَات present —

مَمَات exchange cunning —

مَمَات artful — مَمَات  
it is unavoidable.

مَمَات (i) I. and VIII. to contain.

مَمَات where, since.

مَمَات (حير) II. to confuse — V.

مَمَات to be confused —

مَمَات quarter perplexity —  
of a city.

مَمَات time.

مَمَات II. to let live, greet —

IV. to make to live — X. to

be ashamed — مَمَات or مَمَات

life — مَمَات quarter (of city),

settlement, tribe — مَمَات

serpent — مَمَات animal.

خَبَا (a) to conceal — VIII. to hide oneself.

خَبِيث rascal.

خَبَّر III. to get news — IV. to inform — VIII. to test —

خَبَر plur. أَخْبَار news.

خُبْز bread — خَبَّاز baker.

خَبَط (i) to strike, trample on.

خَتَم (i) to seal, close — خَتَم seal — خَاتَم seal-ring.

خَدَم (i. u) to serve — X. to take into service. — خَدَمَة service — خَادِم servant — خَادِمَة maidservant.

خَدِو (Persian) Khedive, prince

— خَدِوِي khedivial.

خَرَاب ruin — خَرِب ruined.

خَرَج (u) to go out — IV. to bring out — vn. خُرُوج —

خَرَج tribute — خَارِج outside.

خَرَس dumb.

خَرَق VIII. to pierce, cut through — vn. خَرَق.

خَزَانَة cupboard — مَخْرَن ma-

gazine, shop.

خُسْر loss.

خَشَب wood.

خَصَّ (u) to concern — خُصُوصِي

special — عَلَى الْخُصُوصِ

specially. — خَاصَّ special.

خَصِر VIII. to shorten — مُخْتَصَر compendium.

خَصِي plur. خَصِيَان eunuch.

خَضَب II. to dye.

خَضِرَ to become green —

خُضَار green — خَضَار vegetables.

خَط line, writing.

خَطَا and خَطَأ fault.

خَطَب III. to address — خِطَاب letter.

خَطَر III. to risk (ب) —

خَطَر danger — خَطِر plur.

خَوَاطِر heart, condition.

خَطَف VIII. to snatch for oneself.

خَفِيفٌ light (in weight).

خَفِيَ (a) to be hidden (from

عَلَى) — IV. to hide.

خَلَّ V. to use a toothpick —

خَلَّ and خَلِيلٌ friend, also

n. pr.

خَلِيجٌ canal.

خَلَصَ II. and IV. to free —

V. to free oneself. — إِخْلَاصٌ

sincere worship — مُخْلِصٌ honest.

خَلَطَ III. to have intercourse with — VIII. to be mingled.

خَلَفَ III. to disagree with, contradict — V. to remain behind — VIII. to go up and

down — خِلَافَةٌ succession —

خَلِيفَةٌ successor, Caliph —

خِلَافٌ successor —

خِلَافٌ other than — مُخَالَفَةٌ breach

of law — مُخْتَلَفٌ different.

خَلَقَ (u) to create.

خَلَا (u) to be empty — VIII. to be alone.

خَمْرٌ wine.

خَمْسَةٌ fem. خَمْسٌ five —

خَامِسٌ fifty —

خَامِيسٌ Thursday.

خَنَّاسٌ he who holds back = Satan.

خَنَقَ III. to quarrel with — VIII. to choke (intrans.).

خَوَاجَا (Persian) sir (used of Christians).

خَافَ (خوف) (a) to fear — II.

to frighten — خَوْفٌ and

مُخَافَةٌ fear.

خَانَ (u) to betray, deceive.

خِيبَةٌ disappointment.

خَارَ (خير) VIII. to choose —

خَيْرٌ good, better.

خَيْطٌ thread — خَيَّاطٌ tailor.

خَالَ (خيل) V. to imagine —

خَيْلٌ plur. خِيُولٌ horse (coll.).

خَامَ (جيم) II. to pitch a tent,

to break (of night) — خَيْمَةٌ

plur. خِيَامٌ tent.

دَابَّةٌ plur. دَوَابٌّ beast of burden.

دَبَّرَ II. to arrange — دَبَّارٌ flight.

دَجَاجٌ fowl (coll.).

دِجْلَةٌ Tigris.

دُحَى darkness, night.

دَخَلَ (u) to enter — IV. to

bring in — دُخُولٌ entrance

— دَاخِلٌ inside (prep.).

دُخَانٌ smoke, tobacco.

دَرْبٌ way.

دَرَجَةٌ degree.

دَرَسَ II. to teach — دَرْسٌ

lesson — مَدْرَسَةٌ school.

دِرْعٌ coat of mail

دَرَكٌ IV. to overtake.

دِرْهَمٌ Dirham (coin or weight)

— Plur. دَرَاهِمٌ money.

دِرْيَاقٌ thyridine (ancient remedy  
against poison). *antidote*

دِسْمِيرٌ December.

دَعَا (u) to call, name, pray (for  
لِ), wish بِ of thing) —

VIII. to claim — X. to

summon — دَعَاوَى claim —

دَعْوَةٌ invitation — دَاعٍ induce-

ment — الدَّاعِي لَكُمْ yours

مدَّعٍ عُمُومِيٍّ —  
obediently —  
Attorney-general.

دَفَّةٌ rudder.

دَفْطَرٌ sheet (of paper), book.

دَفَعَ (a) to pay — III. to defend  
(عَنْ of person).

مَدْفِنٌ mausoleum.

دَقَّ (u) to knock — دَقَّةٌ and

دَقِيقَةٌ exactness —

plur. دَقَائِقُ minute.

دَلَّ (u) to show — دَلِيلٌ plur.

دَلَائِلُ proof, indication —

دَلَّالٌ broker, auctioneer.

دَلْوٌ bucket.

دَمَدَمَ to rush upon.

دَمَرَ II. to destroy.

دِمَشْقُ الشَّامِ Damascus.

دُمُوعٌ plur. دُمُوعٌ tear.

دَمَنْهَوْرٌ n. pr. of a city in Egypt.

دَمٌ (دَمِي) blood

دِينَار plur. دَنَائِيرُ Dinar (a gold coin).

دَنَا (u) to approach — دُنْيَا world — اَدْنَى lowest.

دَهْر time, fate.

دَهَم III. to crush — اَدْهَم dark-coloured.

دَاهِيَةٌ plur. دَوَاٍ misfortune.

دَوَاءٌ (دَوء) sickness

دَاوُد David.

دَار (u) to revolve — دَار plur. دُور house — دِيَار plur.

land — دِير monastery —

دَوَّر turn — دَوَائِر plur.

circle — مَدَار period. —

مُدِير director, editor —

مُدِيرِيَّة Mudiriya (Egyptian province).

الدَّوْلَةُ الْعَلِيَّةُ kingdom — دَوْلَة the Turkish Empire.

مَا دَامَ (u) to last — دَامَ so long as — دَائِمًا always.

دُون on this side of, before,

without (also بِدُونِ) — دُونَكَ beware!

دَوَائِن plur. دِيَوَان Diwān, Divan.

دَوَاءٌ plur. اَدْوِيَّة medicine.

دِيَك cock.

دِين and دِيَانَة religion —

يَوْمُ الدِّينِ the day of judgment.

ذئب wolf.

ذَبَحَ (a) to slay — مَذْبَحَة slaughter.

ذَابِل languid.

ذَلِكَ = ذَاكَ.

ذَخَرَ (a) to keep, save.

ذَرَفَ (i) to flow, shed (tears).

ذَكَرَ (u) to mention, remind —

V. to remember — ذَكَرَ and

تَذَكَرَ remembrance — ذِكْرَى

remembrance — تَذْكِرَة certificate, ticket.

ذَكَى (ذَكَو) aroused — also n. pr.

أُولَئِكَ plur. تِلْكَ fem. ذَلِك that, those.

ذَنْب sin, fault — ذَنْب tail.



ذَهَبَ (a) to go — vn. ذَهَبٌ  
— ذَهَبٌ gold.

ذُو fem. ذَاتٌ master, possessor  
(with gen.) — ذَاتٌ plur.  
ذَاتٌ يَوْمٍ person — ذَوَاتٌ  
one day.

مَذُونٌ stall.

ذَاقَ (u ذوق) to taste — IV.  
to make to taste — مَذَاقٌ  
taste.

رَأَسَ head, beginning, promontory  
— رَئِيسٌ chief, captain.

رَأَى (يرى) to see, think good  
— IV. to show — VI. to  
appear — رُؤْيَا and رُؤْيَةً sight  
— مَرَأَى opinion — مَرَأَى  
aspect.

رَبٌّ lord — رَبَّمَا perhaps.

رَبِحَ plur. أَرْبَاحٌ gain.

رَبَطَ (u, i) to bind.

رَبْعَةٌ fem. أَرْبَعٌ four —

رَبْعَاءُ يوم الأربعاء Wednesday —

رَابِعٌ fourth — رُبْعٌ plur. أَرْبَاعٌ

a fourth — أَلَرْبِيعُ الأولُ

n. pr. of a month — مَرَبَعٌ

square — مِيلٌ مَرَبَعٌ a square  
mile.

رَبَّى (ربو) II. to train up.

رَثَى (i) to lament.

رَجَحَ (a, i, u) to weigh more  
than.

رَجَعَ (i) to return, withdraw —  
III. to look through — IV.

to give back — رُجُوعٌ return.

رَجَفَ VIII. to tremble.

رَجُلٌ plur. رِجَالٌ man — رِجْلٌ  
foot.

رَجَا (u) to beg, hope — رَجَاءٌ  
request.

رَحَبٌ comfort — رَحْبٌ and

مَرَحَبًا spacious — رَحْبٌ  
welcome!

رَحَلٌ plur. رِحَالٌ stage (of a

journey) — رِحْلَةٌ and رَحِيلٌ  
journey.

رَحِمَ الرَّحِيمُ compassion — رَحْمَةً

the all-compassionate i.e. God.

رَخَصَ permission, permit —

رَخِيسٌ cheap.

رَخِيمٌ tender.

رَدَّ (u) to give back, answer, refuse.

رَدَّى IV. to make bad — رَدِيَّ bad.

رَمَّ ruins.

رَسَلَ III. correspond with —

IV. to send — رِسَالَةٌ plur.

رِسَائِلُ message — رِسُولٌ plur.

رَسُولٌ apostle.

رَسَنَ halter.

رَسَا (u) to anchor.

رَشَّ (u) to sprinkle.

رَشْدٌ majority (of a child) —

الرَّشِيدُ upright — رَشِيدٌ =

Harūn ar-Rashid — مَرَشَدٌ one who leads aright.

رِشَاءٌ (رشو) rope.

رَصَاصٌ lead — رَصَاصَةٌ bullet.

رَضَعَ II. to set with precious stones.

رَضِعَ IV. to suck (of a child).

رَضِيَ (a) to be content — IV.

to make contented, satisfy — VI. to come to terms with.

رَطَّبَ II. refresh.

رَعَدَ I. and IV. to thunder.

رَعَى (a) to pasture — III. to

pay attention to — رَاعٍ

shepherd — رَعِيَّةٌ subjects

(of a kingdom) — مَرَعَى

pasturage.

رَغِبَ (a) to wish (for فِي) —

رَغْبَةٌ wish.

رَغِيفٌ loaf.

رَغَمًا (بِالرَّغْمِ) in spite of.

رَفَعَ (a) to lift up, take away —

VIII. to raise oneself — رَفَعَةٌ

a raising — رَفَعْتَلُو Turkish

title — رَافِعٌ exalter, leader.

رَفَقَ III. to accompany — رَفَقَةٌ

company — رَفِيقٌ plur. رَفَقَاءُ companion.

رَقَّ (i) to be tender, soft.

رَقَبَ III. to observe — رَقَبَةٌ neck.

رَقَدَ (u) to sleep, lie down —

رُقَادٌ sleep.

رَقَعَ II. to patch — رُقْعَةٌ a note (short letter).

رَقَمَ (u) to write.

رَكَبَ (a) to ride — vn. رُكُوبٌ

— رَاكِبٌ plur. رُكَّابٌ passenger

— مَرْكَبٌ ship.

مَرْكَزٌ centre.

رَكَضَ (u) to run.

رَكَمَ VI. to be heaped up.

رَمَّةٌ whole, totality.

رَمَحَ plur. رِمَاحٌ lance.

رَمْلٌ sand.

رَمَّانٌ pomegranate (coll.).

رَمَى (i) to throw — مِرْمَى projectile.

رَاهِبٌ plur. رُهَبَانٌ monk.

رَهْنٌ pledge — رَهْبِنٌ pledged.

رَاجَ (u) to be current (coin).

رَاحَ (u) to go away or astray — II. and IV. to permit to rest — VIII. and X. to

rest — رَاحَةٌ rest, comfort —

رَائِحٌ plur. رِيَّاحٌ wind —

about to (do something) —

رَائِحَةٌ plur. رَوَائِحُ smell,

odour — رُوحِي spiritual.

رَأَدَ (u) to wish — رِئَادٌ IV.

it is understood among —  
رَأَدَ wish, will.

رَاعَ (u) II. to terrify —  
رُوعٌ terror.

رَامَ (u) to wish.

رُومِيَّةٌ Rome.

رَوَى (a) I. and VIII. to be  
sufficiently watered — رِوَايَةٌ

narrative, piece (in theatre).

رِيَالٌ مَجِيدِي Mejdidi = 22 piasters  
30 paras.

رِيفٌ Plur. أَرْيَافٌ cultivated  
land.

زَبْدَةٌ butter.

الْأَزْبَكِيَّةُ the Ezbekiya (a square  
in Cairo).

زَبْنٌ plur. زَبَائِنٌ customer.

زَرَاعٌ plantation — زَرَّاعٌ sower,  
planter — مَزْرَعَةٌ field.

أَزْرَقٌ blue — زَبِيقٌ name of a  
camel.

زَعْلَانٌ vexatious.

زَكِيٌّ (zako) pure.

زَلْزَلَةٌ earthquake.

زَمَانٌ plur. أَزْمَانٌ time —  
time.

زَهْدٌ modesty, asceticism.

زَهْرٌ plur. أَزْهَارٌ flower —

الْجَامِعُ الْأَزْهَرُ the Azhar

mosque in Cairo.

زَوْجٌ II. to marry — (زوج) زَاجٌ

husband — زَوْجَةٌ wife.

زَادَ V. to take as provision

— زَادٌ provisions.

زَارَ (u) to visit — زِيَارَةٌ visit

— زور lie.

زَالَ (a, u) to cease — IV. to make to cease.

زَاوِيَةٌ corner.

زَادَ (i) to increase — VIII.

to increase — زَيْدٌ n. pr. —

زَيْدَةٌ increase — مَزِيدٌ excess

— مَزَادٌ bidder — مزاد auction.

زَاعَ (i) to remove.

زَانَ II. to adorn.

زَيْنَبٌ n. pr. of a woman.

سَأَلَ (a) to ask (after عَنْ), beg —

سَأَلٌ question, request — سَائِلٌ beggar.

سَبَبٌ plur. أَسْبَابٌ cause.

نَهَارُ السَّبْتِ Saturday.

سَبْتَمْبَرٌ September.

سُبْحَانَهُ praised be He (i.e. God).

سَبْعٌ wild beast — سَبْعَةٌ fem.

سَبْعٌ seven — سَابِعٌ seventh

— أسبوعٌ plur. أسابيع week.

سَبَقَ (i, u) to precede — سَبْقٌ

precedence — سَابِقًا earlier.

سَبِيلٌ plur. سَبِيلٌ way.

سِتَاتٌ (for سَيِّدَةٌ) plur. سَيِّدَةٌ

lady — سِتَّةٌ fem. سِتٌّ six —

سِتُّونَ sixty.

سِتَائِرٌ plur. سِتَارَةٌ and سِتَارٌ

curtain.

مَسْجِدٌ — سَجَادَةٌ prayer carpet (small) mosque.

سَجَلَ II. to enter (in a register).

سَجْنٌ plur. سُجُونٌ prison.

سَخِينٌ hot.

سَدٌ dam, stoppage.

سَادِسٌ sixth.

سَر (Persian) head, chief.

سَر (u) to rejoice — سرور and

سرّ joy — سرّ plur. سرّار

secret — سرّ couch —

سرّ glad.

تَسَرَّبَل to dress.

سَرَج (a) to go to pasture in the morning — II. to cause to go etc.

سَرَّاط street.

سَرَعَة IV. to hasten — سرع

haste — سرّ swift.

سَطُوح plur. سَطُوح roof.

سَطَر II. to write — سطر line.

سَعَادَة III. to help — سعد

happiness — دَارُ السَّعَادَة

Constantinople — سَعَادَتْلُو

(Turkish) Your Excellency —

سَعِيد happy, also n. pr. —

سَاعِد n. pr. fem. — سَاعِد

fore-arm.

سَعَر plur. أسعار current price,

rate.

سَعَى (a) to exert oneself —

مَسَاعٍ plur. مَسَاعٍ exertion.

سَفْح foot (of a hill).

سَفَر III. to travel — سفر journey

— سفر dining-table — سفير

plur. سفراء ambassador.

سَفِيل low, under (part.).

سَفِينَة plur. سفن ship.

سَقَط (u) to fall — IV. to make to fall — VI. to fall one after another.

سَقِم to be sick — IV. to make sick.

سَقَى (i) I. and IV. to give drink to. To water.

سِكَّة حَدِيدِيَّة coin, way — سكة railway.

سَكَت (u) to be silent.

سَكِر (a) to be drunken — vn.

سَكَّر — IV. to intoxicate.

سَكَن (u) to dwell, be quiet —

II. to quieten — سَكَن and

سَكَنِي dwelling, rest — سَكَنَة

to dwell — مَسْكِن dwelling

— سَاكِن plur. سُكَّان inhabitant,



- quiet — سَكَاكِين plur. سَكَاكِين knife.
- سَلَب (u) to plunder, rob — سَلْب method.
- سِلَاح plur. سِلَاحَة weapon.
- سَلَخ (u, a) to flay.
- سُلْطَان plur. سُلَاطِين Sultan — سُلْطَانِي imperial.
- سَلِم (a) to be sound — II. to hand over, greet (with عَلَي) — VIII. to take over — سَلَام peace, greeting — سَلَامَة good condition — إِسْلَام Islām — سَالِم Moslem — سَالِم safe, also n. pr. — سَالِم n. pr. — سَلِيم n. pr. fem. — سَلِيمَان n. pr. Solomon.
- سَلَا (u) to forget — II. to comfort.
- سَم poison.
- سَمَح (a) to permit — III. to make a generous present to.
- سَمَاط table-cloth.
- سَمِع (a) I. and VIII. to hear — IV. to cause to hear — vn.
- سَمِعًا وَطَاعَةً — سَمَاع and سَمِع at your service.
- سَمْن butter — سَمِين fat (adj.).
- سَمَا II. to name — إِسْم plur. سَمَاء name, noun — سَمَاء heaven.
- سِن plur. سِنَان tooth, age — سِنَان plur. أَسْنَة point of lance — سُنَّة Sunna i.e. Moslem tradition.
- سَنَوَات and سِنُون plur. سَنَوِي year — سَنَوِي yearly.
- سَهَاد sleeplessness.
- سَهْل II. to make easy — سَهْل easy.
- سَهْم arrow.
- سَاء (u سوء) to be bad, injure (with accus.) — سُوء evil — سُوءُ الْحُظْ misfortune.
- سَاحَة square.
- أَسْوَد to become black — إِسْوَد black — سَيِّد plur. سَادَة master — سَيِّدَة lady — سَيَّادَة authority.

سُور wall (of city) — سُورَة Sura (of Koran).

سُورِيَا or سُورِيَة Syria.

سَوْط lash.

سَاعَة hour.

سَوْف particle indicating futurity  
— مَسَافَة distance.

سَاق (سوق n) to drive (cattle),  
lead — أسواق plur. سوق  
market — سواق driver.

سَوِيَ III. to make equivalent  
— V. to be like — سَوَى  
beside, except — لَا سِيَمًا  
specially.

مَسَاحَة — سَاحِج (سج) traveller  
extent.

سَار (سير i) to travel, go —  
سِير and مَسِير way, journey  
— سِيرَة manner of life —  
سِير rest, remainder.

سِيف plur. سيوف sword.

سِيكَارَة cigar.

سَال (سيل i) to flow.

شَام and شَام Syria, Damascus  
— شَامِي Syrian.

شَان condition — فِي شَانِ  
concerning.

شَاب youth.

شَبِعَ (a) to be satisfied.

شَبَكَ VIII. to be entangled —  
شُبَّكَ window.

شَبَّهَ IV. to resemble — شَبَّهَة  
doubt.

شَتَّى plur. شَتَّى different.

شَتَمَ (u) to abuse.

شِتَاء winter.

شَجَر plur. أَشْجَار tree (coll.).

شَجَعَ V. to take courage —

شَجَاعَة courage — شَجَاع brave.

شَحْشَح avarice.

شَخْص plur. أَشْخَاص person.

شَدَّ (u) to strengthen, bind —  
VIII. to strengthen oneself

— شَدِيد violence —

plur. أَشَدَّ violent, strong.

شَرَّ plur. شَرَّ evil — شَرَر sparks —  
bad.

شَرِبَ (a) to drink, smoke — vn.

شَرَبَ — شَرَابٌ drink, wine

— مَشْرَبٌ and مَشْرُوبٌ drink

— شُرَابٌ plur. شُرَابَاتٌ stocking.

شَرَحَ VI. (literally to be wide of the breast) to rejoice.

شَرَدَ (u) to wander about.

شَرَطَ plur. شُرُوطٌ condition.

شَارِعَ plur. شَوَارِعُ street —

شَرِيعَ legal.

شَرَفَ II. to honour — V. to

be honoured — شَرَفٌ honour

— شَرِيفٌ noble, exalted.

شَرَقَ east — شَرْقِيٌّ eastern —

شُرُوقٌ sunrise.

شَرَكَ VIII. to subscribe to (with

شَرِكَاءَ plur. شَرِيكَ — (في

companion.

شَرَاءَ VIII. to buy — شَرَى purchase.

شَوَاطِي plur. شَوَاطِي coast.

شُعَبَ plur. شُعُوبٌ tribe, people.

شَعَرَ IV. to make known — شَعْرٌ

hair — شَعِيرٌ barley — شَاعِرٌ poet.

شَغَلَ (a) to busy, occupy, distract

from — شُغْلٌ plur. أَشْغَالٌ business, work.

شَفَقَ compassion.

شَفَى (i) to heal.

شَقَّ (u) to cleave, be unpleasant

— شَقِيقٌ brother — مَشَقَّةٌ

misfortune, hardship.

أَشَقَرُ reddish.

أَشَقِيَاءَ plur. (شَقُو) شَقِيٌّ

miserable.

شَكَّ (u) to doubt — شَكٌّ doubt.

شَكَرَ (u) to thank — شُكْرٌ thanks.

أَشْكَالٌ plur. شَكْلٌ form, vowel-

sign.

شَكَا (u) to complain (of عَنِ).

شَدَّ (pass.) to dry.

شَمَّ (u) to smell.

شَمْسٌ sun.

شَمَلَ (u) to embrace, surround

— VIII. to contain (with عَلَى)

— شَمْلٌ union — شَمَالٌ north

— شَمَالِي left side —

northern.

أَشْهَب grey.

شَهِد (a) to witness — III. to see, take into consideration

— شَاهِد evidence —

شَهِد plur. شُهُود witness — شَهِد honey.

شَهِر VIII. to be renowned —

شَهِر plur. أَشْهَر and شُهور

month — مَشْهُور and شَهِير renowned.

شَهِا VIII. to desire, wish.

شَارَ III. and X. to ask advice — IV. to indicate,

advice — مَشُورَة advice.

شَاق VIII. to yearn —

شَاق plur. أَشْوَاق longing.

شَوَال name of a month.

شَوَى (i) to roast.

شَىء (a) to wish — شَاءَ

شَوِيَة plur. أَشْيَاء thing — شَوِيَة a little.

شَيْخ old man, sheykh —

جَبَلُ الشَّيْخ mt. Hermon.

شَيْطَان satan, devil.

شِيعَة the shiites.

شِيمَة plur. شِيم character.

صَالُون salon.

صَبَح IV. to be or do in the

morning — صَبَاح morning —

صَبِيح beautiful.

صَبْر patience.

صَحْج correctness, health —

correct.

صَاحِب VIII. to keep company

with one another — صَاحِب

plur. أَصْحَاب and صَاحِب master, possessor, friend.

صَحْرَاء desert.

صَخْر rock, peak.

بَصَدِد concerning.

صَدَرَ (u, i) to go out from —

صَدْر plur. صُدُور breast.

صَدَق (u) to be sincere — II.

to confirm — VI. to unite —

صَدَاقَة sincerity —

sincerity, friendship —

صَدِيق sincere —

plur. أَصْدَقَاء friend.

صَدَمَ III. and VI. to collide.

صَرَّ IV. to persist in.

صَرَحَ II. to declare expressly

V. = *passive* — صَرِيحٌ obvious.

صَرَخَ (u) to cry out — صَرْخَةٌ

and صَرَاحٌ cry.

صِرَاطٌ path.

صَرَفَ (i) to spend, use — V. to dispose of — VII. to remove

— مُتَصَرِّفٌ Mutasarrif (a

turkish official) — مُتَصَرِّفِيَّةٌ

governmental district (in Turkey).

صَعِبَ difficult — صُعُوبَةٌ difficulty.

صَغِيرٌ youth, smallness — صَغِيرٌ

small.

صَغَا IV. to hearken.

صَفْحَةٌ page (of a book).

صَفَّرَ to become yellow, pale —

أَصْفَرٌ yellow, pale.

صَفَّقَ II. to clap the hands.

صَفَا (u) to be pure, clear.

صَكٌ deed (in law).

صَلَبَ (i) to crucify — صَلَيبَةٌ

name of a street in Cairo.

صَلَحَ (u) to be sound — II. and IV. to repair, reform —

صَالِحٌ adjustment — صَالِحٌ

plur. صَالِحٌ honest — صَلَاحٌ

مَصْلَحَةٌ — أَلَدِينِ Saladin

interest.

صَلَا II. to pray — صَلَاةٌ (or

صَلَاةٌ) prayer.

صَمَّ II. to determine.

صَمَدٌ eternal.

صَنِيدٌ strong, powerful.

صَنْدُوقٌ chest, box.

صَنَعَ (a) to make, prepare —

VIII. to prepare — صَنَعَةٌ

work — صِنَاعَةٌ plur. صِنَائِعُ art.

صُنُوفٌ plur. أَصْنَافٌ and صِنْفٌ

class, genus.

صَابَ (صوب) IV. to hit —

X. to approve — مُصِيبَةٌ plur.

مُصَابٌ misfortune — مُصَابٌ

accident.



صَوْت plur. أَصْوَات voice.

صَاخ (صوخ) IV. to listen to.

صَوْدَة soda.

صَار (صور) V. to imagine —  
تَصْوِير picture, copy —  
picture.

غَرَش صَاغ (Turkish) —  
a (gold) piastre.

صَانَ (u صون) to protect.

صَاح (i صيح) to cry out.

صَاد (i صيد) I., V. and VIII.

to hunt. — صَيْد hunt.

صَيْدَا Sidon.

صَار (i صير) to become, happen  
— (with imperf.) to begin to.

صَيْف summer.

صَابَأَ (i, u) to correct —  
صَابِئ officer —  
صَابِئِيَّة and صَابِئَة police.

صَبْع hyena.

صَجَر unrest.

صَحَكَ (a) to laugh - vn. صَحْك.

صَحَى (صحو) afternoon —  
صَاحِيَة plur. صَوَاح environs.

ضَد opposite.

ضَرَّ (u) to injure — VIII. to  
compel — ضَرَّ plur. ضَرَّار  
injury — ضَرَاء damage —  
ضَرُورِي necessary.

ضَرَب (i) to strike, coin — VIII.  
to be troubled — ضَرْب blow.

ضَرَطَ (i) to fart.

ضَرِمَ IV. to kindle.

ضَار (ضرو) beast of prey.

ضَعِيف weakness —  
weak — ضَعِف plur. اَضْعَاف  
double.

ضَلَّ (i) to err, wander from  
path.

ضَمَّ (u) to gather — VII. to  
assemble.

ضَمِن interior —  
مَضْمُون contents.

ضَاءَ (u ضوء) to shine — IV.  
to light.

ضَاعَ (ضوع) IV. to lose.

ضَافَ (ضيف) IV. to add —  
ضُيُوف plur. ضَيْف guest.

ضَاقَ (ضَيْقٌ) V. to feel oppressed  
— ضَيْقٌ need.

طَبِيبٌ physician.

طَبَخَ cooking — مَطْبَخٌ kitchen.

طَبَعَ (a) to print — vn. طَبَعَ  
— مَطْبَعَةٌ nature — مَطْبَعَةٌ  
printing office.

طَبِقَ III. to agree with — VII.  
to cover oneself, be shut —  
تَطْبِيقًا in accordance with.

طَجَبْلَاطٌ journal.

طَحَنَ milling.

طَرَابُلُسٌ Tripoli.

طَرَحَ (a) to throw down or out  
— طَرِيحٌ prostrate.

طَرَدَ (u) to chase away — طَرْدٌ  
parcel.

طَرَشٌ deaf.

طَرَفٌ side, place.

طَرَقَ (u) to knock at — IV. to  
cast down the eyes — طَرِيقٌ  
plur. طُرُقٌ and طَرِيقٌ way —

طَرِيقَةٌ plur. طَرَائِقُ path,  
fashion.

طَعَمَ IV. to feed — طَعَامٌ plur.  
طَعْمَةٌ food.

طَعَنَ (a) to pierce — طَعْنَةٌ  
thrust of a lance.

طَفَى IV. to extinguish.

طَقَمَ uniform.

طَلَبَ (u) to require, seek — vn.  
مَطْلُوبٌ and طَلَبَةٌ — طَلَبٌ  
demand.

طَلَعَ (u) to mount, rise, go out  
to (with عَلَى) — VIII. to  
examine (with عَلَى) — X. to  
get information about — طَلْعَةٌ  
countenance — طَالِعٌ star (at  
birth).

طَلَّقَ (i) to be repudiated (of a  
woman) — II. to repudiate  
— IV. to set free, shoot —  
مُطْلَقٌ absolute.

طَمَنَ to quieten oneself.

طَمَعَ (a) to desire — طَمَعٌ  
greediness.

طَهَّرَ II. to purify, clean.

طَاوُوس plur. طَوَاوِيسُ peacock.

طَاعَ (طوع) IV. to obey — X.  
to be able to do (with accus.)

— سَعَا طَاعَةً obedience —

وَسَاعَةً at your service —

مُطِيع obedient.

طَافَ (طوف u) to go round.

طَاقَ (طوق) IV. to be able to  
do — طَاقَةٌ power.

طَالَ (طول u) to be long — II.

and IV. to lengthen — طَوَّلَ

length — طَوِيلٌ long.

طَاوُلَةٌ table.

طَوَى VII. to contain (with عَلَى)

— طَوَى طَيِّهَ enclosed.

طَابَ (طيب i) to be good, calm

oneself — طَيِّبٌ good —

طَوْنِي hail!

طَارَ (طير i) to fly — IV. to

cause to fly — طَائِرٌ and طَيْرٌ

plur. أَطْيَارٌ bird.

طَبَى gazelle.

طَرِيفٌ plur. طُرَفَاءٌ witty person,

agreeable, comfortable.

ظَلَّ II. to give shade to — ظِلٌّ

shade — مُظِلٌّ shady.

ظَلَمَ IV. to become dark —

ظُلْمٌ oppression — ظَلَامٌ

darkness — ظَالِمٌ oppressor

— مَظْلُومٌ oppressed

ظَنَّ (u) to think, believe, esteem

— ظُنُّنٌ plur. ظُنُونٌ thought.

ظَهَرَ (a) to seem, appear — IV.

to manifest, show — X. to

get the upper hand — ظُيُورٌ

appearance — ظَهَرَ back —

ظُهُورٌ and ظَهِيرَةٌ midday —

ظَاهِرٌ external.

عَبَا (a) pass. to be anxious about

— عَبَاءَةٌ woollen cloak.

عَبَثَا in vain.

عَبَدَ (u) to worship — عِبَادٌ

plur. عَبِيدٌ slave — عَبْدُ اللَّهِ

n. pr. — مَعْبَدٌ temple.

عَبَّرَ VIII. to esteem, be ex-

perienced — عَبْرَةٌ tears —

عِبَارَةٌ expression.

عَبْدَانِ

: servants  
only

consider, ponder

بَنُو الْعَبَّاسِ n. pr. — the Abbasids.

عُثْمَانِي Osman Turks.

عَجَاجٌ raging (of the sea).

عَجِبَ (a) I. and V. to be astonished

at (with مِنْ) — IV. to

please — عَجَبٌ astonishment

— عَجَبًا adv. wonderfully —

عَجِيبٌ wonderful — عَجِيبَةٌ

plur. عَجَائِبٌ wonderful matter.

عَجَزَ (i) to be unable to do (with

عَنْ) — عَجُوزٌ plur. عَجَائِزُ old woman.

عَجَلَ II. to do quickly — X. to

hurry — عَجَلَ and عَجَلَةٌ haste

— مَعْجَلٌ paid beforehand —

عَاجِلًا adv. quickly.

عَدَّ (u) to count, number — IV.

to prepare — X. to prepare

oneself — عَدَدٌ and عِدَّةٌ

number — عَدِيدٌ numerous.

عَدَلَّ III. to be equivalent to,

correspond to — عَدْلٌ justice

— عَادِلٌ just — مُعْتَدِلٌ

temperate.

عَدِمَ (a) to cease to exist, be

deprived — IV. to deprive

of (with 2 accus.) — عَدَمٌ want.

عَدُوٌّ plur. أَعْدَاءُ enemy —

عِنْدًا beside.

عُدْوَةٌ sweet (water) — عُدْوَةٌ

sweetness — عَذَابٌ anxiety.

عَذَرَ (i) to excuse — V. to be

effaced — عُذْرٌ excuse.

عَرَبٌ arabs (coll.), bedouins —

عَرَابِيٌّ n. pr. أَعْرَابِيٌّ an arab, a bedouin.

عَرُوسٌ bride, young woman.

عَرْشٌ throne.

عَرَضَ (i) to offer, give over,

communicate, happen to — V. to interfere in — VIII. to

oppose — عَرْضٌ breadth —

عَرِيبٌ broad.

عَرَفَ (i) to know — II. to inform

— VI. to be recognised — VIII. to confess, grant (with

بِ) — مَعْرِفَةٌ knowledge —

مَعْرُوفٌ good, pleasure.

عَرَقٌ arak.

مَعْرَكَةٌ battle.

عَزَّ (i) to be powerful — عِزَّةٌ

power — عَزِيزٌ dear, valuable.

عَزَمَ (i) to determine on (with

عَلَى) — عَزُومَةٌ dinner party.

عَزَى II. to comfort.

عَسَّرَ II. to make difficult —

عَسِيرٌ difficult.

عَسْكَرٌ plur. عَسَاكِرُ army, troops

— عَسْكَرِيٌّ soldier.

عَسَلٌ honey.

عَسَى perhaps.

عُشْبٌ plur. أَعْشَابٌ herb.

عَشَرَ III. to be in company

with — عَشْرَةٌ fem. عَشْرٌ ten

— عِشْرُونَ twenty.

عَشَا V. to eat in the evening.

— عِشَاءٌ evening meal-time.

عَصْفُورٌ plur. عَصَافِيرُ sparrow.

عَاصِمَةٌ chief city — الْمُعْتَصِمُ

and اَلْمُسْتَعَصِمُ n.pr. of Caliphs.

عَصِيَانٌ — عَصَا (عَصَو) stick — rebellion.

عَضَّ (a and u) to bite

عَضَدَ IV. to support.

عَطَشَ (a) to be thirsty.

عَاطَفَةٌ turn, side street — عَاطِفَةٌ

plur. عَوَاطِفُ tender feeling.

عَطا IV. to give — VI. to give

to one another — إِعْطَاؤٌ gift.

عَظَّمَ II. to show honour to —

عَظِيمٌ plur. عِظَامٌ bone —

excellent, extraordinary —

عَظْمٌ greater part.

عَفَّةٌ chastity, trueness.

عَفَا (u) to pardon (with عَنْ) —

عَفْوٌ pardon — عَافِيَةٌ good health.

عَقَدَ (i) to summon — عَقْدٌ

contract — عَقْدَةٌ plur. عَقَدٌ knot.

عَقْلٌ plur. عُقُولٌ intellect —

عَاقِلٌ plur. عَقَلَاءُ intellectual.

عَكَا Acre.

عَلَّ and لَعَلَّ perhaps.



عَلَجَ III. to treat (a patient).

عَلَفَ (i) to feed — عِلْفٌ fodder  
— مَعْلَفٌ manger.

عَلِقَ II. to hang up — IV. to  
kindle — V. to hold fast to  
(with ب), hang together, be  
dependent.

عِلِمَ (a) to know — II. to teach  
— IV. to inform — V. to  
learn — عِلْمٌ plur. عُلُومٌ science  
— تَعْلِيمٌ doctrine — عَلَامَةٌ  
mark — عَالِمٌ wise, learned  
— عَلَّامٌ very learned — مُعَلِّمٌ  
teacher.

عَالَمٌ plur. عَالَمُونَ world.

عَلَنَ IV. to advertise, inform.

عَلَا (u) to be high, loud — V.

to come near — عَالٌ high —

عَلِيٌّ highest, summit — عَلِيٌّ

high, loud, Ali (n. pr.) —

عُلُوٌّ exalted — تَعَالَى (God)

is exalted — مَعَالٍ plur. مَعَالَى  
highest aim.

عَلَى on — عَلَى أَنْ on condition  
that.

عَمَّ II. to make general or uni-

versal — عَمُّ uncle (on the

father's side) — بِنْتُ الْعَمِّ

cousin, wife — عُموم public,

universality — عَامَّةُ النَّاسِ

common people — عَامٌ and

عُمُومِيٌّ public, general —

عُمُومًا generally.

عَمِدَ VIII. to rely on.

عَمَرَ (i) to live long — عُمُرٌ life,

age — عُمَرُ Omar — عُمَيْرٌ

diminutive of the preceding —

عَمْرٌ Amr — عَامِرٌ flourishing.

عَمِيقٌ deep.

عَمِلَ (a) to do, have effect —

IV. to hasten — VI. to transact  
business with one another —

عَمَلٌ plur. أَعْمَالٌ action, deed,

district — عَامِلٌ plur. عَمَّالٌ

workman — مَعْمَلٌ manufactory.

عَنْ from, instead of.

عِنْدَ with — عِنَادٌ obstinacy —

عَنِيدٌ obstinate.

عُنُق neck.

عُنْوَان title, address (of a letter).

عَنِ (i) to concern, refer to —

VIII. to care for — عَنَاء pain

— عَنَآيَة anxiety.

عَهْد (a) to impose a condition,

know — III. to make covenant

— V. to care for — عَهْد contract, epoch.

عَاد (عود u) to return, become

— IV. to make to return, repeat — VIII. to be accu-

stomed — عَوْد return —

عَوَاد plur. عَوَائِد custom —

عُود plur. عِيدَان aloe wood, stick.

عَاذ (عون u) to take refuge (with ب).

عَاز (عوز u) to need, wish.

عَوِيسِيَّة penknife.

عَالَ (عول) II. to put faith in —

عَائِلَة family.

عَام (عوم u) to swim — عَام year.

عَانَ (عون) III. and IV. to help — X. to ask for help —

مُعَاوِن helper.

عَاب (عيب i) to blame.

عِيد plur. أَعْيَاد feast —

أَمِيلَاد Christmas.

عَار (عير) shame, disgrace.

عَاش (عيش i) to live — V. to

earn a living — عَيْش and

عَائِشَة life — عَائِشَة (pet

name عَيْشَة) Ayesha (n. pr.

of woman) — مَعَاش wages,

plur. مَعَايِش provisions.

عَبَاط cry, howl.

عَانَ (عين i) II. to determine —

عَيْن plur. أَعْيُن and عَيْون

eye, spring — عَيْنَة specimen,

proof — عَيَان sick.

عَبَّ after.

عَدَّر to deceive — III. to forsake.

عَدَا V. to breakfast — عَدَاء

breakfast — عَدَا following

day — عَدَا to-morrow.

عَدَا V. and VIII. to nourish oneself.

- غَرَبَ (u) to set (of the sun) — غَضَّ fresh.  
 غُرُوبٌ sunset — غَرْبٌ west — غَضِبَ (a) to be or become angry  
 غَرْبِي western — غَرْبَةٌ foreign — IV. to make angry —  
 land — غُرَبَاءُ plur. غُرَبَاءُ anger.  
 strange, extraordinary — غُطَاءٌ plur. غُطَيَّانٌ covering.  
 مغرب Maghreb, western land. غَفَرَ X. to ask pardon.  
 — مغَرَّبِي plur. مغَارِبَةٌ moor. غَفْلَةٌ carelessness.  
 غَرَبَلٌ to sift. غَلِيلٌ thirst.  
 غَرِدَ I. and II. to twitter. غَلَبَ (i) to conquer — غَلَبَةٌ  
 غُرُوش plur. غُرُوش piastre. victory — غَالِبٌ usual.  
 غَرَضٌ aim. غَلَطَ (a) to make a mistake,  
 غُرُفٌ plur. غُرُفٌ room. be deceived.  
 غَرِقَ IV. to drown. غَلَطَ IV. to speak harshly.  
 غَزَا Gaza. غَلَقَ IV. to bolt (a door).  
 غَزِيرٌ abundant. غَلَامٌ plur. غِلْمَانٌ youth.  
 غَزَالٌ plur. غَزَالَانٌ gazelle. غَالٍ (غلو) dear.  
 غَزَا raid — مغَرَّى meaning, غَمٌّ anxiety — مَغْمُومٌ anxious.  
 moral. غَمَرَ (u) to cover, overwhelm.  
 غَسَقَ (i) to be dark. غَمِيَ عَلَيْهِ he fainted  
 غَسَلَ (i) to wash. غَنِمَ VIII. to seize an oppor-  
 غَشَى to cover — غَشِيَ عَلَيْهِ tunity — غَنَمٌ sheep (coll.) —  
 he fainted. غَنِيمَةٌ booty.

غَنِى X. to esteem unnecessary  
— غَنَاءُ song — غَنِى plur.  
أَغْنِيَاءُ rich.

غَاتُ X. to call for help.

غَاصَ (u غوص) to plunge.

غَابَ (غيب) i I. and V. to be  
absent, depart — غِيَابٌ  
absence — غَيْبٌ distant,  
hidden — غَائِبٌ absent.

غَارَ (غير) II. to change — V.  
to be changed — غَيْرٌ other  
than, not — مِنْ غَيْرٍ (بِغَيْرِ)

without — غَيْرَ أَرْنِ on the  
condition that.

غَيْطٌ garden, field.

غَامَ (i غيم) to be cloudy.

غَايَةٌ highest degree.

فَإِنَّ and, and so, then — فَإِنَّ  
for.

فَوَادٌ heart.

فَتَّ II. to crush.

فَتَحَ (a) to open — فَتْحٌ opening,  
capture — فَتُوحٌ capture —

الْفَاتِحَةُ the first sura of the  
Koran — مِفْتَاحٌ key.

فَتَشَ II. to seek (with عَنْ or  
عَلَى), inspect.

فَتَكَ (u) to rage — فِتْكَ act of  
violence.

فِتْنَةٌ sedition.

فَتَى youth — فَتَاةٌ (فتو) girl.  
فُجْرٌ dawn.

فُحْصٌ scrutiny.

مُفْتَخِرٌ and فَاحِرٌ splendid.

فَخِيمٌ honoured.

فَرَّ (i) to flee — فِرَارٌ flight --  
مَفَرٌ escape.

فَرَجَ V. to look with pleasure  
at (with عَلَى) — فَرَجٌ comfort,  
joy.

فَرِحَ (a) to rejoice — فَرَحٌ plur.  
فَرَحَانٌ and فَرِحَ joy — أَفْرَاحٌ  
glad.

فَرَدَ VII. to be single, alone —  
فَرْدٌ a piece, parcel.

فَرَسٌ plur. أَفْرَاسٌ horse, mare —  
فَوَارِسٌ plur. فَارِسٌ rider.

مَفْرُوشَاتٌ (upholstered) furniture.

فُرْصَةٌ opportunity.

فُرُوعٌ plur. فُرُوعٌ branch, tributary (stream).

فَرَغَ to finish (with مِنْ) — IV.

to empty out, أَجْهَدَ strive

— فَارِغَ empty.

فَرَّقَ II. to separate, isolate — III. to leave — V. and VIII.

to separate — فَرْقٌ difference

— فَرَقَ fear — فِرَاقٌ separation

— فَرِيقٌ party, division —

مُفْرِقٌ parting of the hair.

فَرَكَ (u) to rub.

فُرْنٌ plur. أَفْرَانٌ oven.

إِفْرَنْجٌ Frank, European (coll.) —

إِفْرَنْجِيٌّ Frankish, European.

فَرَنْسَوِيَّةٌ plur. فَرَنْسَوِيٌّ french.

فِرَانْكٌ franc.

فَسِيحٌ roomy.

فَسَدَ IV. to corrupt.

فُسْطَاطٌ old Cairo.

فَصَلَ (i) to divide — II. to

isolate, cut out — فَصْلٌ plur.

فُصُولٌ section, season —

تَفْصِيلٌ detail.

فَضَّةٌ silver.

فَضَّلَ IV. to make excellent —

فَضْلٌ plur. فُضُولٌ excellence,

grace — فَضْلًا عَنْ besides —

فَاضِلٌ kindness — فَاضِلٌ excellent.

فَطَرَ (u) to cleave — فِطْرَةٌ religious feeling.

فَاطِمَةٌ n. pr. of woman.

فَعَلَ (a) to make, do — فِعْلٌ

plur. أَفْعَالٌ deed, verb.

أَفْعَى plur. أَفَاعٍ viper.

فَقَدَ to lose — VIII. to seek

something lost — فَقْدٌ loss —

مَقْضُودٌ wanting, not on hand.

فَقِيرٌ plur. فَقَرَاءٌ poor, needy.

فَقَطٌ only.

فَقْهٌ jurisprudence.

فَكَ (u) to let loose.



فَكَرَّ V. and VIII. to think,

consider (with فِي) — فَكَّرَ and

فَكَرَّ plur. أَفْكَارُ thought.

فَاكِهَةٌ plur. فَوَاكِهُ fruit.

فَلَّاحٌ peasant.

فَيْلَسُوفٌ philosopher.

فَلَاقٌ dawn.

فُلَانٌ a certain (person) — فُلَانِيَّ  
a certain (adj.).

فَمٌ mouth.

فُنْجَانٌ cup.

فَهِمَّ (a) to understand — X. to  
get information about.

فَاتَ (فَوْتَ u) to pass by, escape.

فَادَ (فَوْدَ) IV. to benefit, inform  
— فَوَائِدُ plur. فَائِدَةٌ profit.

فَازَ (فَوْزَ u) to acquire (with ب)

— (بِالنَّفْسِ) to save oneself.

فَاقَ (فَوْقَ) X. to wake up —

فَوْقَ above, on.

فُؤٌ beans.

فُوْ (فَوْهَ) (only with genit. and  
suffixes) mouth.

فِي in — فَيَمًا while.

فَاضَ (فَيْضَ) IV. to pour —

فَيْضَانٌ flood — فَائِضٌ interest  
(on money).

قَبِيحٌ bad, ugly.

قَبْرٌ grave.

قَبَضَ (i) to seize (with عَلَى),  
receive money — VII. to

shrink — قَبْضٌ seizure,

receiving of money — قَبْضَةٌ  
handle.

قَبْطَانٌ captain.

قَبِلَ (a) to receive, take up —

II. to kiss — III. to correspond  
to, go to meet — IV. to

advance to (with عَلَى) — VI.  
to meet one another — X.

to receive — قَبُولٌ reception

— قِبْلَةٌ south — قِبْلِيٌّ southern

— اَلْوَجْهُ اَلْقِبْلِيُّ upper Egypt

— قَبِيلَةٌ tribe (of Arabs) —

قَبْلًا before (prep.) —

قَبْلَ before (adv.) — قَابِلٌ coming

(month etc.) — مُسْتَقْبَلٌ future.

قَتَلَ (u) to kill — III. to fight  
— قَتْلٌ killing — قَتِيلٌ killed.

قَدْ (particle of strengthening  
with the perf.) already —  
(with imperf.) sometimes.

قَدَرَ (i) to be able — II. to  
determine — قَدْرٌ value —  
مِقْدَارٌ amount — قَادِرٌ able  
to do (with عَلَى).

قَدِمَ (a) to arrive — II. to offer,  
present — V. to come forward,  
advance, precede — قُدُومٌ  
arrival — قَدَمٌ foot — قَادِمٌ  
coming, next (month etc.) —  
قَدِيمٌ plur. قَدَمَاءٌ ancient —  
قُدَامٌ in front of.

قَدَفَ (i) to row.

قَرَّ (i) to persevere, be refreshed  
(of the eye) — IV. to confess  
(with بِ) — X. to lead to  
confess — قَرَارٌ determination  
— قَرَّةُ الْعَيْنِ consolation —  
قَارَةٌ dry land, continent —  
مَقَرٌّ residence.

قَرَأَ (a) to read — IV. to make  
to read, send (greeting) —

vn. قَرَأَ — قُرْآنٌ reading,  
Koran.

قَرُبَ (u) to be near — VIII.  
to approach, قَرِبٌ <sup>marry.</sup> neigh-  
bourhood — قَرِيبٌ near —  
قَرِيبٌ عَنْ shortly — قَرِيبٌ  
plur. أَقْرِبَاءٌ and أَقَارِبٌ relative  
— قَارِبٌ skiff — مَقَرَّبٌ close  
to — تَقْرِيْبًا about.

قَرْدٌ ape.

قَرَشٌ plur. قُرُوشٌ (= غُرُوشٌ) piastre.

قَرَضَ and اِسْتَقْرَضَ loan.

قَرَعَ (a) to knock (at a door).

قَرَنَ VIII. to marry — قَرْنٌ  
century — قَرِيْنَةٌ spouse.

قَرِيَّةٌ plur. قُرَى village.

قِسْطٌ rate (of payment).

القُسْطَنْطِيْنِيَّةُ Constantinople.

قَسَمَ (i) to divide, share —

قَسَمٌ plur. أَقْسَامٌ part —

قِسْمَةٌ division.

قَسَا III. to endure.

قَصَّ (u) to narrate to (with عَلَى)

— قِصَّة narrative, story —

مِقَصَّ scissors.

قَصَدَ (i) to aim at, make for,

intend — قَصَدَ and مَقْصُود purpose, aim.

قَصَرَ II. to neglect — قِصَر

shortness — قُصُور plur. قُصُور castle.

قَصَا X. to investigate.

قَضَّ VII. to rush.

قَضِمَ (a) to crunch, nibble.

قَضَى (i) to decide, be judge, spend, complete — VII. to pass away — VIII. to desire,

seek — قَضَاء decision, accomplishment, settlement, Kaḍa

(Turkish district) — قَضِيَّة

affair — قَاضٍ judge.

قَطَّ cat (coll.).

قَطَرَ IV. to make to drop —

أَلْقَطَرُ الْمِصْرِي the land of Egypt.

قَطَعَ (a) to cut, cut through —

قَطَعَ طُرُقًا to waylay — II. to cut to pieces — VII. to

be cut off — قِطْعَةٌ piece —

قَاطِعٌ flock, herd — قَاتِعٌ

cutting.

أَلْمُقَطَّم the muqattam hill (near Cairo).

قَعَدَ (u) to sit down — قَاعِدَةٌ

plur. قَوَاعِد rule.

قَعْر bottom (of the sea etc.).

قَفَر plur. قِفَار desert.

قَفَلَ (i) to shut — قَافِلَةٌ caravan.

قَفَا VIII. to follow — قَفَا back of head, neck.

قَلَّ (i) to be less than (with

قَلَّة rarely — قَلَمًا — عُنْ

smallness — قَلِيلٌ small, few

— قَلِيلًا seldom — مِقْدٌ poor.

قَلَبَ VII. to revolve — قَلْبٌ

plur. قُلُوب heart — قَلْبِي

cordial.

قَلَدَ II. to imitate.

قَلْعَةٌ fortress, citadel.

قَلِقَ (a) to be disturbed — IV.

to disturb — قَلَق unrest.

قَلَم plur. أَقْلَام reed, pen.

إِقْلِيم zone.

قِمَّة summit.

قَمَر moon.

قَامُوس dictionary.

قُمَاش plur. أَقْمَشَة cloth —

قَمَّاش dealer in cloth.

قُمِصَان plur. قَمِيس shirt.

قَنْدِيل lamp.

قَنِعَ (a) to be content with (with

ب).

القَاهِرَة — قَاهِر conquering

Cairo — قَهَّار conqueror.

نَقَهَقَر to withdraw.

قَهْوَة coffee.

قَوَات plur. أَقْوَات provisions.

قِيَادَة (قود) guidance.

قَالَ (قول u) to say — III. to

get for oneself — قَوْل and

مَقَالَ speech — مَقَالَة article  
(in a journal etc.).

قَامَ (قوم u) to rise, occupy one-  
self with (with ب), revolt

against (with عَلَى) — قُمْ بِنَا

let us rise! — III. to oppose  
— IV. to put up, establish,

stay — X. to be straight —

قوم people — قِيَامَة resur-  
rection — قِيَمَة value, price

— قَائِمَة list, catalogue —

قَائِمَة and مَقَام rank —

قَائِمَقَام Kaimakam

sojourn — قَائِمَقَامِيَة (Turkish official) —

قَائِمَقَامِيَة district (governed by a Kaima-

kam) — اِسْتِقَامَة straightness,

uprightness — مُسْتَقِيم straight.

قَوِي power, strength — قُوَى strong.

مُقْبَاس measuring instrument.

كَأ as (with genit.) — كَمَا as  
(with following sentence) —

كَأَنَّ as though, as if —

كَذَلِكَ and هَكَذَا thus.

كَئِيب sad.

كَأْس cup.

كُبَّايَة glass (for drinking).

كَبَدَ III. and V. to endure —

كَبُود plur. أَكْبَاد and كَبُود

liver, heart, interior.

كَبُرَ (u) to be or become large or great — X. to esteem

great or important — كَبِير

pride — كَبِير plur. كِبَار great.

كَبَا (u) to fall on the face.

كَتَبَ (u) to write — III. to write to, correspond with —

VIII. to subscribe — كِتَابَة

writing — كُتُب plur. كِتَاب

book, letter — مَكْتَب office

— مَكْتَبَة library, bookshop —

مَكْتُوب letter.

كَثُرَ (u) to be or become numer-

ous — كَثْرَة and كَثْرَة abundance

— مُكْتَر very — كَثِيرًا rich.

كَدَر II. to vex — كَدْر trouble.

كَذَبَ (i) to lie.

كَرَب grief.

كَرْدِينَال cardinal.

كُرْسِي throne.

كَرَّمَ IV. to honour (with عَلَيَّ) —

V. to do one a kindness —

كَرَم vineyard — كَرِيم generous.

كَرِهَ (a) to hate.

كَرَى slumber.

كَسَرَ (i) to break — كَاسِر beast of prey.

كَسَل idleness — كَسُول very كَسِيل idle.

كَشَفَ (i) to uncover, examine

— كَشْف uncovering.

كَافَّة collection, all.

كَفَّ III. to reward — كُفُو a like, a match up to.

كَفَح III. to fight hand to hand.

كَفَى (i) to satisfy — كِفَايَة satisfaction.

كُل every, all, whole — كُلَّمَا = *accus* whenever. *كلّ* + *صا*

كَلْب plur. كِلَاب dog.

كَلَّمَ II. to speak to — III. to converse with — V. to speak

— كَلَام speech, controversy

— كَلِمَة word.

كَلَا both.

كَلُوت n. pr. Clot Bey.



كَمْ how much? how many?

كَمْبِيَالَة bill of exchange.

كَمِيَّة quantity, amount.

كَمِيَّة reddish brown.

كَمِيد n. pr.

كَمَال perfection, n. pr. — كَامِل perfect.

كَانُونُ الثَّانِي January.

كَنَسَ (i) to sweep.

كُوخ hut.

كَادَ (كود a) almost to do.

كَوْنُ (كون u) to be — vn. كَوْنُ

— أَمَاكِنُ plur. مَكَانَ place —

مَكَانَهُ in his place.

كُونِيَاك cognac.

كُويَسَ wallet, purse — كُويَسَ pretty.

كَيْفَ how? — كَيْفِيَّة manner, contents.

كَيْلَ (كيل i) to measure — كَيْلَ measure.

لَ particle of emphasis — لَعَلَّ

perhaps — لَئِنْ even if.

لِ (prep.) for, to — (conj.) so that, in order to — لَئِنْ or لَئِنْ therefore — لَئِنْ

and لَئِنْ why? — لَئِنْ so that — لَئِنْ because.

لَا not, no, there is not.

لَا فَيَجَرِي n. pr. Lavigerie.

لُؤلؤ pearl (coll.).

لَامَ III. to suit, be adapted to.

لَبَسَ (a) to put on (clothes) —

vn. لَبَسَ — لَبَاسَ clothes, trousers — مَلْبَسَ and مَلْبُوسَ clothes, clothing.

لَبَنَ plur. لَبَانُ milk.

لُبْنَانُ Lebanon.

لَبَّى II. to answer in the affirmative.

لَجَّ (a) to persevere in — لَجَّةٌ

plur. لَجَجَ depth (of the sea).

لَجَا VIII. to take flight.

لَحَّ IV. to oppress (with عَلَى).

لَحَسَ (a) to lick.

لَحَظَ III. to remark — لَحَظَ

glance — لَحَظَةً moment.

لَحَقَ (a) to follow, concern —  
لَحَقَةٌ plur. لَوَاحِقُ appur-  
tenance.

لَحْمٌ plur. لُحُومٌ meat — لَحْمَةٌ  
a piece of meat.

لَحْنٌ plur. أَلْحَانٌ melody.

لَحِيَّةٌ beard.

لَدَى at.

لَذَّ IV. to make (sensuously)  
pleasant — لَذَّةٌ pleasure —  
لَذِيذٌ pleasant.

لَازِمٌ (a) to be necessary — لَازِمٌ  
necessary — لَازِمَةٌ plur. لَوَازِمُ  
need.

لِسَانٌ plur. أَلْسُنٌ tongue, lan-  
guage.

لِصٌّ plur. نُصُوصٌ robber.

لَطَفَ III. to treat in a friendly  
way — لُطْفٌ friendliness —  
لَطِيفٌ friendly, pleasant.

لَطَمَ (i) to slap.

لَعِبَ (a) I. and VI. play — III.  
to jest with — لَعَبٌ plur.  
أَلْعَابُ play.

لَعِينٌ cursed.

لُغَةٌ (لُغُو) language.

لَفَّ fold — لَفًّا included.

لَفَّتَ VIII. to turn to.

لُقْمَةٌ bit, piece.

لَقِيَ (a) I. and III. to meet —

IV. to throw — V. to receive  
— VI. and VIII. to meet —  
X. to fall on the back —

لِقَاءٌ meeting.

وَلَكِنْ and لَكِنْ and لِكِنْ and

وَلَكِنْ but.

لَمْ (with imperf. in sense of  
perf.) not.

لَمَّا when, since.

لَمَّ to collect — IV. to haunt,  
infest (with ب).

لَمَسَ VIII. to beseech (with  
مِنْ).

لَمَعَ (a) to flash — IV. to cause  
to shine, deal with.

لَهَبٌ flame.

لَهَفَ V. to sigh.

لَوْ if (of a pure supposition) —  
وَلَوْ even if.

لَام (u) to blame.

لَوْن plur. اَلْوَان colour.

لَيِّت would that!

لَيْس not to be.

لَاق (i) to be fitting, worthy.

لَيْل plur. لَيَال night (coll.).

لَيْمَان house of correction.

لَيْمُونَادُو lemonade.

لَانَ (لين) II. to soften.

مَا and مَاذَا what? — مَا what, that. مَا بَيْنَ : both (what is between)

مَا not.

مِئَة (or مَائَة) hundred.

مَتَى when?

مَثَل V. to appear (before a court) — VIII. to obey —

مَثَل resemblance, fable —

مَثَل plur. اَمْتَال like, as —

مَثَال pattern — تَمَثَال statue.

مَجْد (u) to be renowned — II.

to praise — مَجْد glory —

مَاجِد noble — مَجِيدِي

(رِبَالٌ مَجِيدِي) mejidi (money worth 22 piastres and 30 paras).

مَجَانًا gratis, free of charge.

مَحَا (u) to blot out, efface.

مَدَّ (u) to stretch, lengthen — IV. to help, reinforce — V. to stretch oneself, rest — VIII. to be stretched, prolonged —

مَدَّة respite, space of time —

مَادَّة plur. مَوَاد material —

مَدِيد extended.

مَدَح praise.

مَدِينَة plur. مَدَن city.

مُذ since.

مَرَّ (u) to pass by — IV. to make bitter — مَرُور passing

by, course — مَرَّة time —

مَرَّة once — مَرَّ bitter.

مَرء man — اِمْرَاة or مَرَاة plur.

نِسَاء woman.

مَرْج plur. مَرْوَج meadow.

مَرْسِيَة n. pr. Mercier.

مَرِض (a) to be or become sick

— مَرَض plur. اَمْرَاض sickness

— مَرِيض sick.

مَرَاكِش Morocco.

تَمَرَّمَر to murmur.

مَسَّح (a) to enter (in a catalogue etc.) — الْمَسِيحُ the messiah, Christ — مَسِيحِي a Christian, christian (adj.).

مَسَكَ (i) to seize — IV. to hold back — مَسْك seizure — مَسْكِين poor.

مَسَى II. to wish good evening — IV. to be or remain in the evening — مَسَاء evening.

مُسيو monsieur.

مَشَى (i) to go, walk — V. to walk about — مَشِيَّة gait — مَاشِيَّة plur. مَوَاشٍ cattle.

مِصْرِي Egypt, Cairo — مِصْر Egyptian, Cairene.

مَضَى (i) to go away, be lost — مَضَى course (of time) — مَاضٍ past, last.

مَطَرَ (u) I. and IV. to rain — مَطَر plur. أَمْطَار rain.

مَعَ أَنْ with, in spite of — although.

مَعَن IV. to be zealous.

مَكَثَ (u) to tarry, stay.

مَكَّن IV. to enable, be possible — V. to be enabled to (with مِمَّن possible.

مَكِينَة machine

مَلَأَ (a) to fill.

مَالِح sailor — مَالِح salted — مَلَاجَة navigation.

مَلَكَ (i) to possess — II. to give possession of — مِلْك and مِلْك plur. أَمْلاك possession, property — مِلْك plur.

مَلِك (مَلَاك) plur. مَمْلُوك king — مَلِك and مَلَايِكَة angel — مَلِك and

مَمْلُوكَة kingdom — مَمْلُوك ruler — مَمْلُوك mamluke, white slave.

مَلْيُون million.

مَنْ who? he who.

مِنْ of, from, than.

مِنْ favour — مَمْنُون death —  
مَمْنُونِيَّة obligation, thanks.

مَنْذُ since.

مَنْعَ (a) to prevent — VIII. to  
refuse.

مَنْفُ Memphis.

مَنْوُف Manuf (a city in Egypt).

مَنْى V. to wish — مَمْنِيَّة fate,  
death.

مَهْجَة blood.

مَهْل V. to be slow.

مِهْنَة profession, trade.

مَاتَ (u) to die — IV. to

kill — مَوْت and مَيِّتَة and

مَمَات death — مَيِّت dead.

مَوْج plur. أَمْوَاج wave.

المَوْسكى the Muski (a street in  
Cairo).

مُوسَى (colloquially مَوْس) plur.

مَوْس razor — مَوْسَى Moses.

مَوْضَة mode, fashion.

مَال plur. أَمْوَال wealth,

capital — مَوَالِيَا (or مَوَالِي) a  
kind of poetry.

مَاء plur. مِيَاء water.

مَائِدَة (مِيد) table.

مَالَ (i) to incline, bend —

مَيْل inclination — مَيْل plur.

أَمْيَال mile.

نَبَأ II. and IV. to announce to  
(with accus. of person and

بِ of thing) — نَبَأ news.

نَبَج barking.

نَبْد plur. نَبْدَة article (in a  
journal etc.).

نَبَعَ (a, i, u) to spring up (of  
water).

نَبَه VIII. to pay attention,  
notice — نَبَاهَة wakefulness

— نَبِيه awake, clever.

نَجَّار joiner.

نَجَز IV. to complete.

نَجْل plur. أَتْجَال offspring, son.

نَجْم plur. أَجْم star — مَنَاجِم

astrologer — نَاجِم clear.



نَجَا (u) to escape — نَجَاة escape, deliverance.

مُتَّحِب death — قَتَلَ نَحْبَهُ he died.

نُحَّاس copper — نَحَّاس copper-smith.

نَحْل bees (coll.).

نَحْن we.

نَاحِيَة plur. نَوَاحٍ district (نحو) — نَحْو towards, about.

نَحَب VIII. to choose.

نَخْلَة n. pr.

نَدَب (u) to bewail.

مِنْدِيل pocket-handkerchief.

نَدِمَ (a) to repent — نَدَامَة repentance — نَدِيم confidant.

نَدَا III. to call, summon.

نَدَر vow.

نَذَل plur. أَنْذَال vile, simpleton — نَذِيل abject.

نَرْجِسِي narcissus-like.

نَزَلَ (i) to descend, dismount —

vn. نَزُول — نَزِيل guest —

مَنْزِل dwelling.

نُرْفَة pleasure.

نُسْبَة relation.

نَسَائِج plur. أَنْسَاجَة and نَسِيج textile fabric, tissue.

نُسَخَة copy.

نِسَاء (plur. of نِسَاءَة) women.

نَسِيَ (a) to forget — IV. to cause to forget.

نَشَأ IV. to found — مَنَشَأ origin.

نَشَدَ (u) to announce — IV. to quote, recite.

نَشَرَ VIII. to spread.

نَشِيط liveliness, zeal — نَشِيط lively.

نَشَلَ (u) to take away.

نِشَان order, badge of an order.

نَصِيب lot, happiness.

نَصَحَ (a) to advise well —

نَصَائِح plur. نَصِيحَة good advice — نَاصِح adviser.

نَصَارَى plur. نَصْرَانِي and نَصْرَان Nazarene = Christian.

نَصَفَ III. to divide into halves  
— VIII. to be divided into  
halves — نِصْفٌ half — مُنْتَصَفٌ  
middle.

نَاصِيَةٌ (نصو) fore-lock.

نَطَعَ leather mat.

نَطَقَ X. to hear a case (of a  
judge) — مُسْتَنْطِقٌ examining  
judge — مَنَاطِقَةٌ zone.

نَظَرَ (u) to see — VIII. to expect  
— نَظْرٌ and نَظْرَةٌ glance, look  
— نَظْرًا إِلَى in regard to —  
نَاطِرٌ inspector — مَنَظَرٌ ap-  
pearance.

نَظَافَةٌ cleanness, purity —  
نَظِيفٌ clean, pure.

نَظَّمَ II. to put in order — V.  
and VIII. to be put in order  
— نِظَامٌ order, law.

نَجَعٌ plur. نَعَاجٌ sheep.

نَعِمَ IV. to be kind to (with  
عَلَى) — نِعَمٌ to be good —  
نَعَمٌ cattle (coll.) — نَعْمَةٌ well-

being — نِعْمَةٌ plur. نِعَمٌ benefit  
— نَعَمْ yes — نَاعِمٌ tender.

نَفَّاثٌ blower.

نَفِدَ (a) to be out of print.

نَفَذَ II. to fulfil (a wish etc.).

نُفُورٌ flight.

نَفْسٌ plur. أَنْفُسٌ and نَفُوسٌ  
soul, self — نَفِيسٌ precious.

نَفَعَ VIII. to use — نَافِعٌ useful  
نَفْيٌ expulsion.

نَقَابٌ veil.

نَقْدٌ plur. نَقُودٌ cash, ready  
money.

نَقَدَ IV. to deliver

مَنْقُوشَاتٌ sculpture.

مَنَاقِصَةٌ lowest tender.

نَقَصٌ plur. أَنْقَاصٌ ruins.

نُقْطَةٌ point.

نَاقِعٌ penetrating, deadly (poison)

— مُسْتَنْقَعٌ marsh.

نَقَّلَ transport.

نَقِمَ VIII. to take revenge on  
(with مِنْ).

نَقِيَ VIII. to choose.

نُكْتَةٌ witticism.

مَنْكُودٌ اَلْحَظُّ unhappy.

نَكَرَ IV. to deny.

نَمَسٌ plur. نُمُوسٌ ichneumon.

نَمَسَا Austria — نَمَسَاوِيٌّ Austrian.

نَهَبٌ plundering.

نَهْرٌ plur. أَنْهَرٌ and أَنْهَارٌ river  
— نَهَارٌ day.

نَهَضَ (a) to rise — X. to stir up to.

نَهَكَ IV. to weaken.

نَهَا VIII. to be finished.

نَوْقٌ sailor.

مُنَاخٌ climate.

نَارٌ plur. أَنْوَارٌ light — نَوْرٌ plur.

نِيرَانٌ fire.

نَوْعٌ plur. أَنْوَاعٌ kind, sort.

نَالَ (a) to attain — III. to hand over to (with two accus.)  
— V. to take for oneself —

نَوَالٌ attainment.

نَوْمٌ (a) to sleep — نَوْمٌ sleep.

نَافٍ (نيف) yoké.

نَيْلٌ Nile.

هَآ behold! — هَكَذَا thus.

هَاتِ come!

هَارُونَ n. pr.

هَبُوبٌ blowing (of wind).

هَجْرَةُ the flight of Mohammed  
from Mecca to Medina (622  
A.D.).

هَوَاجِسُ plur. هَوَاجِسُ unrest,  
disturbance.

هَاجَمَ III. to assail, assault.

هَدَّ II. to threaten.

هَدِيرٌ murmur (of water).

هَدَمَ (i) to destroy — vn. هَدْمٌ  
— هَدُومٌ (plur.) clothes.

هَدَى (i) to guide — IV. to bestow, present — هُدًى guidance, way of salvation.

هَذَا fem. هَذِهِ plur. هَؤُلَاءِ this.

هَرَبَ (u) to flee.

هَرَمٌ plur. أَهْرَامٌ pyramid.

هَزِيعٌ part of the night.

هَزَالٌ thinness.

هَطَلَ (i) to send rain.

هَلْ particle of interrogation.

هَلَّ X. to appear first (new moon), begin.

هَلَكَ IV. to destroy utterly —

هَلَاكٌ destruction.

هَلُمَّ and جَرَّاء come hither!

هُمَا they two.

هُمْ they (masc.).

هَمَّ (i) to be important, intend (with بِ), be anxious about

(with إِلَى) — VIII. to take

great pains — هُموم plur. هُموم

care — هَمَّة care — هُم plur.

مهم important — مهموم anxious.

هَنَى (a) to be pleasant (of food etc.) — II. congratulate —

هَنِيئًا good wish!

هُنَا here — هُنَاكَ and هُنَاكَ there — هُنَيْئَةً a little.

هِنْدٌ n. pr. of a woman.

مُهَنْدِسٌ engineer.

هُوَ he.

هَدَّ (هود) III. to moderate (price).

هَوَذَا see!

هَانَ (هون u) to be or become easy — IV. to offend, affront.

هَوَاءٌ air, weather.

هِيَ she.

هَآءُ (هَىء) II. to prepare.

هَابَّ (هيب a) to fear.

هَاجَّ (هيج i) to stir up.

هَامَّ (هيم i) to be passionately in love.

هَيَّا up! — هَيَّا بِنَا up, let us go!

وَ and, by (with genit. in oath)

— وَلَكِنْ but.

وَآ oh!

وَبَالَ misfortune, evil consequences.

وَتَدٌ peg.

وَتَوْقٌ (يَتَوْقُ) to trust — vn. وَتَوْقٌ  
— وَتِيقَةٌ certificate.

وَجَبٌ (يَجِبُ) to be necessary,  
incumbent on (with عَلَى) —  
IV. to cause — X. to deserve  
— إِيْجَابٌ affirmation —  
وَاجِبٌ incumbent on (with  
عَلَى) بِمَوْجِبٍ in accor-  
dance with.

وَجَدٌ (يَجِدُ) to find — وَجُودٌ  
existence — إِيْجَادٌ finding —  
وُجُوْدٌ existent, on hand.

وَجِيْرٌ small.

وَجَعٌ plur. أَوْجَاعٌ pain.

وَجْنَةٌ cheek.

وَجَّهٌ II. to turn to — V. to  
make for — VIII. to turn —  
وُجُوْهُ plur. وجوه face, fashion  
— جِهَةٌ side, district —  
وَجِيْهٌ respected.

وَحْدٌ alone (with suffixes) —  
وَاحِدٌ one — وَحِيْدٌ alone,  
single.

وَحْشٌ plur. وَحُوشٌ wild beast.

وَدٌّ (أ) to love — وَدَادٌ friendship.

وَدَعَ (يَدَعُ) to lay down, leave  
(only in imperf. and imper.)  
— II. to bid farewell to (with  
accus.) — IV. to store —  
وَدَاعٌ departure.

وَادٍ valley.

وَرَاءٌ behind.

وَرَدٌ (يَرِدُ) (properly = to go down  
to water) to arrive — IV.  
to bring — إِيْرَادَاتٌ revenues  
— وَرْدِيْ rosy.

وَرَقٌ paper.

وَزِيْرٌ plur. وَزَرَءٌ vezir, minister.

وَزَعَ II. to share, allot.

مِيْزَانِيَّةٌ (وزن) balance —  
مِيْزَانٌ budget.

وَزَى III. to be parallel.

وَسِخٌ dirty.

وَسْطٌ middle — وَاسِطَةٌ means

— وَسْطَى fem. أَوْسَطٌ middle.



وَاسِعٌ wide, roomy — سَعَةٌ  
width, comfort.

وَسَلَّ V. to get the means for  
(with إِلَى) — وَسِيلَةٌ means.

وَسَّسَ to whisper, suggest —  
وَسَّاسٌ suggester (satan).

وَصَفَّ (يَصِفُ) to describe —  
صِفَةٌ attribute.

وَصَلَّى (يَصِلُ) to arrive — وَصَلَى

I have received — II. to bring  
— III. to enter into relation  
with — IV. to make to arrive,  
lead — V. to reach — VIII.

to unite, reach (with إِلَى) —

وُصُولٌ arrival, reception, re-  
ceipt — وَصَلَ receipt —  
مُوَاصَلَةٌ union.

وَصَّى II. to make a will, recom-  
mend — IV. to charge —  
وَصِيَّةٌ charge (of parents to  
children etc.) will.

وَضَوَّ V. to wash oneself (in  
religious ablutions).

وَاضَحَ IV. to explain — وَأَضَحَ  
obvious, clear.

وَضَعَ (يَضَعُ) to set, place, lay,

bring into the world, edit —  
vn. مَوْضِعٌ — وَضَعَ place.

وَطَى (يَطُؤُ) to tread on.

وَطَنٌ plur. أَوْطَانٌ home —  
مَوْطِنٌ indigenous —  
native land.

وَعَدَ (يَعِدُ) I. to promise (with  
accus. of person, بِ of thing)  
— IV. to threaten, promise  
— مِيعَادٌ appointed time.

وَعْرٌ and وَعْرَةٌ ruggedness.

وَعَّظَ III. to be exhorted.

وَفَدَّ (يَفِدُ) to reach.

وَافِرٌ abundant.

وَفَّقَ II. to help (of God) — III.

to be suitable, correspond to,

agree to (with عَلَى) — VIII.

to agree, happen — تَوْفِيقٌ  
success (from God).

وَفَّى II. to fulfil (with بِ) —

V. (pass.) to die — وَفَاءٌ fulfil-  
ment (of a promise), payment

(of a debt) — وَفَاةٌ plur. وَفَيَاتٌ

death — وَفًى perfect, complete.

وَقَبَّ (يَقْبُ) to be eclipsed (of the moon).

وَقْتٌ plur. أَوْقَاتٌ time — وَقْتٌ at that time.

وَقَعَ (يَقَعُ) to fall, happen —

IV. to let fall — وَاقِعٌ situ-

ated — وَاقِعَةٌ plur. وَقَائِعُ

event, battle — وَاقِعَةُ الْحَالِ

state of affairs — إِيْقَاحٌ name of a dog.

وَقَفَّ (يَقِفُ) to stand still, ac-

quaint one with (with عَلَى) —

IV. to refrain from (with

عَنْ) — وَقُوفٌ experience of

(with عَلَى) — وَقَفٌ plur.

أَوْقَافٌ pious foundation or benefaction.

وَقَى VIII. to fear — تَقْوَى piety.

وَكَّأَ (وَكَّاءٌ) to support oneself — وَكَّاءٌ cushion.

وَكَّلَ II. to represent — V. and

VIII. to trust, rely on —

وَكَيْلٌ representation — وَكَيْلَةٌ representative.

وَلَدَ (يَلِدُ) to bear, beget — وَلَدٌ

plur. أَوْلَادٌ boy, son — وَلَدٌ

parent, father — وَلَدَةٌ mother

— وَلَدَةٌ birth — مَوْلِدٌ birthday

— مَوَالِدٌ plur. مَوَالِيدُ time

of birth, Christmas — أَلْمَوِيدُ n. pr.

وَلَوْلَ to howl.

وَلَّى (يَلِي) to be near — II. to

make governor, flee — X. to

master (with عَلَى of a thing)

— وَلَايَةٌ province of a wālī

(governor) — وَالٍ wālī, governor

— مَوْلًى master — مَوْلًى master

— أَوْلًى better, more suitable.

وَمِنَّا مَوْلًى مَنِئِبَةٍ mentioned.

وَحَّابٌ (يَهَبُ) to present — وَحَّابٌ

wahhabite.

وَحْمٌ plur. أَوْحَامٌ imagination, prejudice.

وَيْسٌ قُنْصُلٌ vice-consul.

وَيْلٌ alas!

يَا o! (particle of address).

يَأْسٌ (يَبَاسٌ) to despair — يَأْسٌ

despair.

يَافَا Jaffa.

يَبَس dry (land etc.).

يَد plur. أَيْدٍ hand, help —

أَيْدِيهِ before him, in his presence.

يَسِّر II. to make easy — V. to be made easy, possible —

يَسِير easy, small.

يَعْقُوب Jacob.

يَقِظ IV. to waken — V. to be awakened — X. to wake up.

يَقِن (a) to be certain — V. to convince oneself.

يَمِين right hand.

يَنَاءِر January.

يَانِع ripe.

يُوسُف Joseph.

يَوْم plur. أَيَّام day —

الْيَوْم day of judgement —

يَوْمًا فَيَوْمًا from to-day —

يَوْمًا day to day —

ذَاتَ يَوْمٍ once — one day.

يُونِيَّة June.

## English-Arabic Vocabulary for the Exercises in Part II.

- Able — to be able to قَدَرَ  
 with عَلَى  
 about فِي  
 accompany رَفَقَ III.  
 acquaint — to be acquainted  
 with أُنْسَ (a)  
 after بَعْدَ  
 age دَهْرٌ  
 Ali عَلِيٌّ  
 alight نَزَلَ  
 all جَمِيعٌ, كُلٌّ  
 allow — to be allowed جَازَ  
 alms صَدَقَةٌ  
 amazed مُنْدهَشَ (with بِ)  
 ambassador سَفِيرٌ plur. سَفَرَاءُ  
 amen آمِينَ  
 angel مَلَكٌ (مَلَائِكَةٌ plur.)  
 answer جَوَابٌ — to answer  
 أَجَبَ  
 Arab عَرَبٌ (coll.), Arabic عَرَبِيٌّ  
 arrive (يَبْدُ) وَرَدَ — (يَبْصِلُ) وَصَلَ  
 ask سَأَلَ (a)  
 astonish — to be astonished  
 عَجَبَ V.  
 atmosphere جَوْ  
 attached — to be attached  
 عَلَّقَ II. (pass.)  
 Back ظَهَرَ  
 balance مِيزَانٌ  
 bath حَمَّامٌ  
 be كَانَ (u)  
 befall أَصَابَ  
 before أَمَامَ  
 begin أَخَذَ (u)  
 beggar سَائِلٌ  
 Beirut بَيْرُوتٌ  
 beseech تَضَرَّعَ  
 best أَحْسَنُ

better أَحْسَنُ

between بَيْنَ

bind قَبَدَ

bitter مَرٌّ

black أَسْوَدُ

bold شَجَاعٌ

book كِتَابٌ plur. كُتُبٌ

book-shop مَكْتَبَةٌ

borrow اِسْتَعَارَ

boy غُلَامٌ plur. غِلْمَانٌ — صَبِيٌّ

plur. صَبِيَّانٌ

bread خُبْزٌ

bring وَصَلَ

bring back أَرْجَعَ

bringing إِعْدَاكَ

broom مَكْنَسَةٌ

brother أَخٌ

buy اِشْتَرَى

Cairo مِصْرُ

calamity مُصِيبَةٌ plur. مَصَائِبُ

caliph خَلِيفَةٌ

call دَعَا

calm هَوَاجٌ

canal نَرْعَةٌ

cannon مِدْفَعٌ

captain قَبْطَانٌ

captive أَسِيرٌ

carry حَمَلَ (i)

cause سَبَبٌ plur. أَسْبَابٌ

cease زَالَ (u, a)

certain — a certain بَعْضٌ

chain سِلْسِلَةٌ

chamber غُرْفَةٌ

chance صُدْفَةٌ

character أَخْلَاقٌ

cheerful بَهِيحٌ

chief رَئِيسٌ

circumstance حَالٌ plur. أَحْوَالٌ

city مَدِينَةٌ

clear رَاقٍ

clever شَاطِرٌ



clothe كَسَا (u)	death مَوْتُ
come جَاءَ	deceive خَدَعَ
comfort سَلَّى	deed فَعْلٌ
command أَمَرَ	defend — to defend oneself دَافَعَ عَنْ نَفْسِهِ
commander أَمِيرٌ	deliver أَنْقَذَ
compelled مَلْزُومٌ	deliverance خَلَّاصٌ
concerning عَنْ	demand طَلَبَ (u)
condition حَالٌ	describe وَصَفَ
content أَقْنَعَ	desert فَخْرًا
continuance دَوَامٌ	despair يَيْئَسُ — despairing مَيُوسٌ
continue مَا زَالَ	destruction عَمَلٌ
corsair (adj.) قُرْصَانِيٌّ	determine عَزَمَ
country بِلَادٌ، وَطَنٌ	die مَاتَ (a)
court قَتْنٌ	different مُخْتَلَفٌ
crowd إِزْدِحَامٌ	diligence إِجْتِهَادٌ
custom عَادَةٌ plur. عَوَائِدُ	disappointed خَائِبٌ
cut قَطَعَ (a)	disturb شَغَلَ — disturbing مُزَعِجٌ
Danger خَطَرٌ plur. أَخْطَارٌ	do فَعَلَ (a)
dawn لَاحَ	dog كَلْبٌ
day يَوْمٌ	door بَابٌ
dear عَزِيزٌ	

doubt شَكٌّ

dream حلمٌ

drink شَرِبَ

drive out أَخْرَجَ

during فِي

dwell سَكَنَ (u), vn. سَكْنَى

dynasty دَوْلَةٌ

Each كُلُّ

earth أَرْضٌ

east مَشْرِقٌ

easy — to make easy سَهَّلَ

Egypt مِصْرٌ — Egyptian مِصْرِيٌّ

encircle بِ + أَحَاطَ  
I protect كَاطَ

encroachment تَعَدَّى

enemy عَدُوٌّ plur. أَعْدَاءُ

energy جَهْدٌ

enmity عَدْوَانٌ

entangle — to be entangled

إِشْتَبَكَ

escape فَرَّ vn. فِرَارٌ — there is

no escape لَا بُدَّ

especially لَا سِيَّمَا  
adq. شَتَّى like equal

eternity بَقَاءٌ

every كُلُّ

evil شَرٌّ

exalted عَلِيٌّ

examine اِطَّلَعَ with عَلَى

excellency حَضْرَةٌ

excellent عَظِيمٌ

except سِوَى

excess مَزِيدٌ

existing things مَوْجُودَاتٌ

expend بَذَلَ — expenses مَصْرُوفَاتٌ

experience شَاهَدَ

Ezbekiya أَلَا زَبَكِيَّةٌ

Face وَجْهٌ

fair جَمِيلٌ

faith إِيْمَانٌ

faithful مُؤْمِنٌ

farewell — to say farewell to

وَدَعَ

father وَالِدٌ

Fatima فَاطِمَةُ

festivity إِحْتِفَالٌ

fifteen see Less. 32

filled with مَمْلُوٌّ

fight مُحَارَبَةٌ

find رَأَى, وَجَدَ

finish أَنْتَهَى with مِنْ

fire أَطْلَقَ

first see Less. 33

five see Less. 32

follow أَتَ دَاعَمَ — following

food مَأْكُولَاتٌ  
foot — قَدَمٌ (measure)

fortress مِتْرَاسٌ

free خَلَّصَ

Frenchman فَرَنْسَاوِيٌّ

friend صَدِيقٌ, حَبِيبٌ plur.

friendship صَدَاقَةٌ أَصْدَقَاءُ

from مِنْ

fulfil قَضَى

Garden بَسْتَانٌ

garment ثَوْبٌ

give أَعْطَى

go ذَهَبَ (a), سَارَ (i) — go out

ذَهَبَ — خَرَجَ go away

God اَللَّهُ

good خَيْرٌ (noun or adj.)

governor حَاكِمٌ plur. حُكَّامٌ

grade دَرَجَةٌ

grain ذَرَّةٌ

great شَدِيدٌ, عَظِيمٌ

greeting سَلَامٌ

grieve سَاءَ grievous مُحْزِنٌ

guard وَقَى

guest — to be a guest of زَامِدٌ

gun بَارُودٌ

Half نِصْفٌ

hall قَاعَةٌ

hand يَدٌ plur. أَيَدٍ — hand

over سَلَّمَ

happen جَرَى

happiness سَعَادَةٌ

harm ضَرَرٌ plur. أَضْرَارٌ

hatred كَرَاهِيَّةٌ

health صَٰحَة

hear سَمِعَ (a)

heart قَلْبٌ plur. قُلُوبٌ

high عَالٍ

hither إِلَى هُنَا

honour أَكْرَمَ — honourable فَخِيمٌ

hope أَمَلٌ plur. آمَالٌ

horse خَيْلٌ (coll.) — فَرَسٌ

hour سَاعَةٌ

house مَنَزِلٌ — بَيْتٌ

Important — most important

جُلٌّ

improve أَصْلَحَ

increase زَادَ (i)

incumbent وَاجِبٌ

indebted — I shall be indebted

to thee كَأَنَّكَ عَلَىَّ

indisposition إِحْجَارٌ

inducement دَاعٍ

inform أَخْبَرَ

inhabitant plur. أَهَالٍ

ink حَبِرٌ

inner دَاخِلِيٌّ

intelligent عَاقِلٌ

intend قَصَدَ

intercessor شَفِيعٌ plur. شُفَعَاءُ

Jacob يَعْقُوبُ

Joseph يُوْسُفُ

journey سَفَرٌ

joy سُرُورٌ

Key مِفْتَاحٌ

kill قَتَلَ

king مَلِكٌ

kiss قَبَّلَ

knock قَرَعَ

know عَرَفَ (i)

Land وَطَنٌ — بِلَادٌ — by land

بَرًّا

language لُغَةٌ

large كَبِيرٌ

last آخِرٌ

lasting دَائِمٌ	matter شَأْنٌ
latter days أَوَّخِرُ	meet لَقِيَ
learn تَعَلَّمَ — learned عَالِمٌ plur.	memory ذِكْرٌ
علماء	mighty جَبَّارٌ
least أَقَلُّ	mind فِكْرٌ
leave أَنْصَرَفَ	minister وَزِيرٌ
legally شَرْعًا	misfortune مُصِيبَةٌ plur. مَصَائِبُ
lend أَعَارَ	money أَلْدَرَاهِمُ (plur.)
letter مَكْتَبَةٌ	morally نَمَّةٌ
life سِيرَةٌ — manner of life سَيْرٌ	morning صَبَاحٌ
light صَوْتُ	Moslem مُسْلِمٌ
light upon عَلَى with عَشَرَ	mosque مَسْجِدٌ
little شَوِيْءٌ	mouth فُو plur. أَفْوَاهُ
lord رَبٌّ	must — you must لَا بُدَّ لَكَ مِنْ
love مَحَبَّةٌ — حُبٌّ	Mu'tasim الْمُعْتَصِمُ
Make جَعَلَ	Name اِسْمٌ
make for قَصَدَ	nay rather بَلْ
Mamluke مَمْلُوكٌ plur. مَمَالِيكُ	necessary — it is necessary
man رَجُلٌ	لَا بُدَّ مِنْ
many كَثِيرٌ	
market سُوقٌ	



need حَاجَةٌ

needle إِبْر (coll.)

noble شَرِيفٌ, كَرِيمٌ

northwards شِمَالًا

November شَهْرُ تَشْرِينِ الثَّانِي

Offer عَرَضٌ (i)

official مَأْمُورٌ

once — at once حَالًا

one وَاحِدٌ fem. إِحْدَى — one

another بَعْضٌ

open فَتَحَ

order نِيْشَانٌ

other أُخْرَى fem. آخَرُ

Pain أَلَمٌ

paleness إِصْفَرَارٌ

park حَدِيقَةٌ

part of مِنْ

party فَرِيقٌ

pass by مَرَّ

pasturage مَرْعَةٌ

patience صَبْرٌ — patient صَبُورٌ

pay دَفَعَ (a)

people أَهْلٌ

perfection كَمَالٌ

perhaps عَسَى أَنْ

permit سَمَحَ (a)

perpetuate خَلَدَ

person شَخْصٌ

philosopher فَيْلَسُوفٌ pl. فَلَاسِفَةٌ

piece قِطْعَةٌ

pious تَقِيٌّ

pleasant — to be pleasant

حَلَا (u)

please شَاءَ (a) — pleasure جَمِيلٌ

pledge ضَمَنَّاء plur. ضَامِنٌ

pool بَرْكَةٌ

porter حَمَّالٌ

possessing حَيَازَةٌ

possessor صَاحِبٌ

possible — to be possible اِمْكِنَ

pour down هَطَلَ (i)

- power قَدِيرٌ — powerful طَائِفَةٌ —  
praise مَدْحٌ — praise (subst.) مَدْحٌ  
prayer صَلَاةٌ  
preacher وَاعِظٌ  
precious عَزِيزٌ  
prepare أَعَدَّ — (intr.) تَهَيَّأَ  
preserve أَبْقَى  
pride تَكَبُّرٌ  
prince أَمِيرٌ — princess أَمِيرَةٌ  
prisoner أَسِيرٌ plur. أَسْرَاءُ  
prophet نَبِيٌّ plur. أَنْبِيَاءُ  
protect حَفِظَ  
punish عَقَبَ  
purpose مَقْصَدٌ plur. مَقَاصِدُ  
Raging عَجَاجٌ  
rail السَّكَّةُ الْحَدِيدِيَّةُ  
rain مَطَرٌ plur. أَمْطَارٌ  
raise رَفَعَ، عَلَّى  
rank مَقَامٌ  
reason, for this reason لِهَذَا —  
by reason of بِسَبَبِ  
rebellion عَصِيَانٌ  
receive اِسْتَقْبَلَ — we  
received وَصَلْنَا  
recovery عَافِيَةٌ  
refresh — to be refreshed  
اِزْتَعَشَ  
refuge — to take refuge اِعْتَصَمَ  
reject رَفَضَ  
rejoice سُرَّ، فَرِحَ (u)  
rely اِتَّكَلَّ  
remember ذَكَرَ (u)  
request سَوَّالٌ  
requite جَازَى with 2. accus.  
residence مَقَرٌ  
resist قَامَ  
return عَادَ (u)  
ride رَكَبَ  
rise قَامَ (u)  
robber لُصٌّ plur. لُصُوفٌ  
room جُزْءٌ

root out <b>إِسْتَأْصَلَ</b>	servant <b>خَادِمٌ</b>
ruler <b>مَلِيكٌ</b>	sew <b>خَاطَ (i)</b>
Saddle <b>سَرْجٌ</b>	sheikh <b>شَيْخٌ</b>
safe <b>يَقِينٌ — سَالِمٌ</b>	shepherd <b>رَاعٍ plur. رَعَاةٌ</b>
sailor <b>بَحْرِيٌّ</b>	ship <b>مَرَاكِبٌ plur. مَرَاكِبٌ</b>
same <b>نَفْسٌ</b> with genit.	show <b>أَظْهَرَ</b>
say <b>قَالَ (u)</b>	side <b>جَانِبٌ</b>
scholar <b>تَلَامِيذٌ plur. تَلَامِيذٌ</b>	sigh <b>أَنَّ — sighing أَنَيْنٌ</b>
school <b>مَدَارِسُ plur. مَدْرَسَةٌ</b>	since <b>مُنْذُ</b>
science <b>عُلُومٌ plur. عِلْمٌ</b>	sit down <b>جَلَسَ</b>
sea <b>بَحْرٌ</b>	skin <b>سَلَخَ (a)</b>
sea-sickness <b>مَرَضُ الْبَحْرِ</b>	slay <b>قَتَلَ</b>
season <b>فَصْلٌ</b>	slave <b>عَبِيدٌ plur. عَبِيدٌ</b>
secretly <b>سِرًّا</b>	smite <b>ضَرَبَ</b>
security <b>سَلَامَةٌ</b>	soldier <b>عَسَاكِرُ plur. عَسَاكِرُ</b>
see <b>رَأَى (a) — شَهِدَ</b>	son <b>بَنُونَ plur. ابْنٌ</b>
seek <b>طَلَبَ</b>	soon <b>عَنْ قَرِيبٍ</b>
seem <b>ظَهَرَ (a) <sup>appears.</sup> <sup>يُبدَأُ = seem good</sup></b>	sorrow <b>حُزْنٌ</b>
send <b>أَرْسَلَ — send back رَدَّ (u)</b>	soul <b>نَفْسٌ</b>
sentence <b>جُمْلَةٌ</b>	sound <b>صَوْتٌ</b>
separate <b>أَبْعَدَ</b>	southwards <b>جَنُوبًا</b>
	speak <b>تَكَلَّمَ</b>

speech	كَلَامٌ	this	هَذَا fem. هَذِهِ
spirit	نَفْسٌ	thought	ظَنٌّ plur. ظُنُونٌ
standard	عَلَمٌ plur. أَعْلَامٌ	threaten	تَهَدَّدَ
steed	جَوَادٌ	throw	رَمَى (i)
stick	عَصَا	thrust	نَزَحَ
still	سَاكِنٌ	thwart	عَانَدَ
stone	حَجَرٌ plur. حِجَارَةٌ	time	وَقْتُ
strange	غَرِيبٌ	to-day	أَلْيَوْمَ
strike	ضَرَبَ	together	جَمِيعًا
strong	شَدِيدٌ	tomb	مَدْفِنٌ plur. مَدَائِنٌ
stubbornness	قَسَاوَةٌ	to-morrow	غَدًا
success	تَوْفِيقٌ	torn — to be torn	قُدَّ
Sultan	سُلْطَانٌ	track	أَثَرٌ
sweep	كَنَسَ	transitoriness	الْفَنَاءُ
Syria	الشَّامُ — Syrian شَامِيٌّ	travel	سَافَرَ — traveller مُسَافِرٌ
Tailor	خَبَّاطٌ	tree	شَجَرٌ
take	تَنَاوَلَ	trouble	كَدْرٌ — وَرْثَةٌ plur. أَلْدَارٌ
teacher	مُعَلِّمٌ	true	وَفِيٌّ
tell	قَالَ (u) with لِ	truly	إِنَّ
ten see Less. 32.		trust	وَتَّقِ
than	مِنْ	trusty	أَمِينٌ
that (conj.)	أَنَّ	turn away	صَرَفَ
think	ظَنَّ	two see Less. 32.	
		Unite	جَمَعَ

Vain فَارِغٌ

vegetables خَضَرَوَاتٌ

verily إِنَّ

very كَثِيرًا

village قَرْيَةٌ

visiting زِيَارَةٌ

Walk — to take a walk اِنْتَزَهَ

war — to make war on حَارَبَ

warning عِبْرٌ

watchful حَارِسٌ

water-carrier سَقَّاءٌ

way طَرِيقٌ plur. طُرُقٌ — in the

way of . . مِنْ

weapon اَسْلِحَةٌ plur. اَسْلِحَاتٌ

weather هَوَاءٌ

weep بَكَى (i)

weigh وَزَنَ

well خَيْرٌ

well-being سَلَامَةٌ

west مَغْرِبٌ

what مَا

wheat حِنْطَةٌ

when لَمَّا

whence مِنْ أَيْنَ

wherever حَيْثُمَا

white أَبْيَضٌ fem. بَيْضَاءٌ

whither إِلَى حَيْثُ

wine نَبِيذٌ — wine-skin زُبَّةٌ

plur. قُرُبٌ

winter شَتَاءٌ

wish أَرَادَ

with بِ — عِنْدَ

withstand قَامَ

woman اِمْرَاةٌ

world دُنْيَا — عَالَمٌ

writing كِتَابَةٌ — تَحْرِيرٌ

Year سَنَةٌ

yearning مُشْتَاقٌ

yes نَعَمْ

yesterday اَمْسٌ

yet فَانَّ

youth غُلَمَانٌ — شَبَابٌ (plur.).



# I. Arabic Index

(arranged alphabetically without regard to roots).

*The numbers refer to the pages.*

أ 27. 55. 305.

أَب 44 f. 47. 49. 242. 245.

أَجَد 15 f.

أَبْن 11. 38. 47. 242. 257. 277.

أَتَى 185.

أَخ 38. 44. 49. 242. 245.

أَخْت 38. 242.

أَخَذَ 198.

أَخَوَاتُ كَانَ 197.

إِنْعَام 122.

إِذ 315. 323.

إِنَّا 291. 315. 322. 323.

إِذَا (إِذْن) 306.

إِسْتَنْدَ 315.

إِسْتَفْعَلَ 99.

إِسْتَفْعَلَ 95. 119 f.

إِسْتَفْهَمَ 54. 305.

إِسْم 233. 250.

إِسْمُ الْإِسْتَفْهَامِ 54 ff.

إِسْمُ الْإِشَارَةِ 53 ff.

إِسْمُ الْإِثْنَيْنِ 241.

إِسْمُ التَّصْغِيرِ 242 f.

إِسْمُ الْجَنَسِ 249.

إِسْمُ الْعَدَدِ 210 ff.

إِسْمُ الْفَاعِلِ 88. 233. 238.

إِسْمُ الْمَفْعُولِ 90.

إِسْمُ الْمَكَانِ وَالزَّمَانِ 240 f.

إِسْمُ النِّسْبَةِ 244 ff. 257. 270. 271.

إِسْمُ صِفَةٍ 57 ff. 246 ff.

إِسْمُ عَيْنٍ 249.

إِسْمٌ مَرَّةً 227.

إِسْمٌ مَصْدَرٌ 233.

إِسْمٌ مَعْنَى 249.

إِسْمٌ مُوصُولٌ 202 ff.

إِشَارَةٌ 53.

أَصْبَحَ 197.

إِضَافَةٌ 41. 44 ff. 281.

إِعْرَابُ الْأِسْمِ 274 ff.

إِفْتِعَالٌ 99.

إِفْتَعَلَ 95. 112 ff.

إِفْعَالٌ 99.

إِفْعَالٌ 96. 118.

أَفْعَلٌ 95. 102 ff.

أَفْعَلٌ 57 ff. 246. 247. 257. 274.

أَفْعَلُ التَّفْصِيلِ 58. 257.

إِفْعَلٌ 96. 116 ff.

إِفْعَلَالٌ 99.

إِفْعَلَلٌ 193.

إِفْعَلَلٌ 96.

إِفْعَلَلٌ 96.

إِفْعَوَعَلَ 96.

إِفْعَوَلٌ 96.

أَلٌ 23.

أَلَا 9. 78.

إِلَّا 315. 324.

الْبَتَّةُ 310.

الَّذِي 202 ff.

أَلِفٌ 2 f.

أَلِفٌ بِصُورَةِ أَلْيَاءٍ 7. 253.

أَلِفٌ مَقْصُورَةٌ 7. 253.

أَلِفٌ مَمْدُودَةٌ 254.

الْفِعْلُ الْمَاضِي 62 ff.

الْفِعْلُ الْمُضَارِعُ 62. 71 ff.

الْمَاجْهُولُ 89.

الْمُشَارُ إِلَيْهِ 205.

الْمَعْلُومُ 89.

الْمَوْمَأُ إِلَيْهِ 205.

إِلَى 63. 293.

أَم 305.

أَم 46. 271.

أَمَّا 316.

أَمَّا 316.

أَمَامَ 299.

أَمْر 62. 84 ff.

أَمْسَى 197.

أَنْ 78. 91. 316.

أَنْ 315. 323.

أَنْ 90. 280. 316.

أَنْ 90. 279. 280. 306 f.

إِنَّمَا 307.

إِنْفَعَلَ 99.

إِنْفَعَلَ 95. 111 f.

أَوْ 78. 317.

أَيَّ 307.

أَيْنَ 307. 324.

أَيْنَمَا 324.

أَيَّ 55. 203. 324.

أَيْمَنَ 203. 324.

أَيُّهَا 86. 279. 327 f.

بِ 291. 329.

بَاءُ التَّعْدِيَةِ 291.

بَاءُ التَّنْفِيدِ 291.

بَاتَ 197.

بُئْسَ 194.

بَحْر 332.

بَدَلُ 283 f.

بَدَلُ الْأَشْتِمَالِ 284.

بَدَلُ الْبَعْضِ مِنَ الْكُلِّ 284.

بَدَلُ الْأَغْلَظِ 284.

بَدَلُ الْكُلِّ مِنَ الْكُلِّ 283.

بَسِيطَ 338.

بَضَعَ 216.

بَعَدَ 299.

بَعْضَ 216. 282. 288.

بَقِيَ 197.

بَلَّ 307.

بَلَى 307.

بَيَّتَ 333.

بَيَّنَّ 299 f.

بَيَّنَّا 317.

بَيْنَمَا 317.

ت 291.

تَاءٌ طَوِيلَةٌ 3.

تَاءٌ مَرْبُوطَةٌ 3.

تَارَةً 310.

تَوَكُّيدٌ (تَوَكِيدٌ) 283.

تَأْكِيدٌ لَفْظِيٌّ 283.

تَأْكِيدٌ مَعْنَوِيٌّ 283.

تَثْنِيَّةٌ 29.

تُجَاهَ 300.

تَحْتَ 300.

تَشْدِيدٌ 8.

تَعَالَى 330.

تَفَاعَلَ 95. 108 f.

تَفَاعَلَ 99.

تَفْضِيلٌ 58 f. 247.

تَفَعَّلَ 95. 107 f.

تَفَعَّلَ 99.

تَفَعَّلَ 193.

تَفَعَّلَ 131. 171.

تَفَعَّلَ 99.

تَلَقَّاهُ 300.

تَمَيَّيزُ 237. 280.

تَنْوِينٌ 7.

تَوَكُّيدٌ 283.

ثُمَّ 307.

ثُمَّ 317.

جَاءَ 188.

جَارٌ وَمَجْرُورٌ 290.

جَرَّ 40 ff. 281 ff.

جَزَاءٌ 321.

جَزَمَ 6. 8.

جَعَلَ 198.

جَمَعَ 29. 256.

جَمَعَ سَالِمٌ 30. 256.

جَمَعَ مَكْسَرٌ 30. 33 ff. 259 ff.

جُمْلَةٌ أَسْمِيَّةٌ 64. 90.

جُمْلَةٌ حَالِيَّةٌ 314.

جُمْلَةٌ فَعْلِيَّةٌ 64. 91.

جَمِيعٌ 282.

جَوَابٌ 321.

حَالٌ 280. 293.

حَتَّى 78. 293. 317.

حَدَاءٌ 300.

حَرْفٌ 1. 290 ff.

حَرْفُ الْاِسْتِثْنَاءِ 315.

حَرْفُ الْاِسْتِفْهَامِ 305.

حَرْفُ الْجَزْرِ 282. 290 ff.

حَرْفُ الشَّرْطِ 322 f.

حَرْفُ النِّدَاءِ 327 ff.

حَرْفُ عَطْفٍ 313.

حَرَكَةٌ 6.

حُرُوفُ الْاَبْجَدِ 15 f.

حُرُوفُ الْعِلَّةِ 5.

حُرُوفُ شَمْسِيَّةٌ 5. 23.

حُرُوفُ صَلْبِيَّةٌ 5.

حُرُوفٌ قَمَرِيَّةٌ 5.

حُرُوفٌ مُتَّصِلَةٌ 3.

حُرُوفٌ مُعْجَمَةٌ 5.

حُرُوفٌ مُنْفَصِلَةٌ 3.

حُرُوفٌ مُهْمَلَةٌ 5.

حَم 45. 49.

حَوْلٌ 300.

حَيْثُ 309. 324.

حَيْثُمَا 309. 324.

حَيْنَئِذٍ 310.

خَبَرٌ 65. 90. 279. 280.

خَفُضٌ 281 ff.

خَفِيفٌ 340.

خَلْفٌ 300.

خَيْرٌ 59.

دَامَ 196. 197.

دُونُ 300. 329.

دَيْمُومَةٌ 317.

ذَا 53.

ذَاتُ 288.

ذَاكَ 53.



ذَلِكْ 53.

ذَمَّ 194.

ذُو 45. 46. 257.

رَأَى 185 ff.

رَاجِعَ 204.

رَبَّ 283.

رَجَزَ 335.

رَفَعَ 40 ff. 279.

رَمَلَ 336.

زَالَ 195.

سَ 73. 305. 323.

سَاءَ 187.

سَاكِنَ 6. 8.

سَجَّاهُ 330.

سَجَّعَ 332.

سَرَّيْعَ 338.

سُكُونَ 6. 8.

سَوَّفَ 73. 305. 323.

سَوَّى 282.

شَاءَ 188.

شَرَّ 59.

شَرَطَ 321.

شَطْرَ 333.

شِعْرَ 332.

شَكَلَ 5.

صَاحِبَ 46.

صَارَ 197. 198.

صَفَا 57 ff. 204. 246 ff.

صَلَا 203.

ضَمَّ 5.

ضَمِيرَ 49. 287 ff.

ضَمِيرُ الشَّائِنِ 288. 316.

ضَمِيرٌ مُتَّصِلٌ 49.

ضَمِيرٌ مُنْفَصِلٌ 49.

طَالَمَا 196.

طَوَى 329.

طَوِيلَ 337.

ظَرَفَ 279. 299.

عَائِدَ 204.

عَادَ 196.

عَرُوضٌ 332.

عَزَّ وَجَلَّ 330.

عَسَى 194.

عَنْفٌ 313.

عَلَّ 310.

عِلَّةٌ 5.

عَلِمَ 249 f.

عِلْمُ الْعَرُوضِ 332.

عَلَى 41. 50. 293 f.

عَنْ 294 ff.

عِنْدَ 50. 301.

عَوَضَ 301.

عَيْنٌ 283. 288.

غَيْرٌ 282.

غَيْرَ أَنْ 317.

غَيْرٌ مُنْصَرِفٍ 41. 274.

فَ 78. 313. 323.

فَاعَلَ 95. 101 f.

فَاعِلٌ 63. 64. 86 f. 246. 279.

فَإِنَّ 313.

فَاتِحَةٌ 5.

فَعَالَ 99.

فُعَالَ 229.

فَعَّلَ 247. 257.

فُعِّلَ 229.

فَعَلَ 61. 94.

فِعَلَ 61. 73. 94.

فُعَلَ 61. 73. 94.

فَعَّلَ 94. 100 ff.

فُعِّلَ 61. 63. 64.

فَعَلَ أَجُوفٌ 143. 151 ff.

فِعَلَ اَلْتَّعَجَّبَ 194.

فِعَلَ رُبَاعِيٌّ 193.

فِعَلَ سَالِمٌ 121.

فِعَلَ فَكَّاحٌ 121.

فِعَلَ غَيْرُ سَالِمٍ 121.

فِعَلَ لَا زِمٌ 279.

فِعَلَ مُتَعَدِّ 279.

فِعَلَ مِثَالٌ 143.

فِعَلَ مُجَرَّدٌ 94.

- 94 ff. فَعَلَ مَزِيدٌ فِيهِ  
 121 ff. 144. فَعَلَ مُضَاعَفٌ  
 68. 122. 143. فَعَلَ مُعْتَلٌ  
 121. 129 ff. فَعَلَ مَهْمُوزٌ  
 143. 167 ff. فَعَلَ نَاقِصٌ  
 234. فَعَلَ  
 57. 246. 253. 275. فَعَلَانُ  
 193. فَعَلَلْ  
 57. 246. 254. 264. فَعُولٌ  
 243. فَعُولٌ  
 57. 246. 254. 260. 261. فَعِيلٌ  
 263. 265. 266.  
 242. فَعِيلٌ  
 242. فَعِيلٌ  
 242. فَعِيلٌ  
 307. فَقَطْ  
 45. فَوْ  
 301. فَوْقَ  
 41. 296. فِي  
 332. قَافِيَةٌ  
 301. قَبْلَ  
 65. 307. 323. قَدْ  
 301. قَدَامَ  
 307. قَطُّ  
 196. قَلَمًا  
 292. لَ  
 196. كَانِ  
 282. 283. كَافَّةٌ  
 337. كَامِلٌ  
 316. (كَانَمَا كَانَ) كَانَ  
 68 f. 73 f. 81. 87. 197. 280. كَانِ  
 322.  
 5. كَسْرَةٌ  
 282. 283. كُلُّ  
 308. كَلَّا  
 282. كِلَانِ  
 324. كَلَمًا  
 324. كَلَمَنْ  
 55. كَمْ  
 250. كُنْيَةٌ  
 78. 317. كَى  
 310. 324. كَيْفَ  
 324. كَيْفَمَا

كَيْلًا 317

لِ 83. 90. 305 f. 323.

لِ 41. 50. 76. 82. 237. 291 f. 314.

لَا 308.

لَا أَتَّهِي 81. 308.

لَا سِيَّما 310.

لَا غَيْرَ 309.

لَا نُنْفِي الْجَنَسِ 280. 308.

لَا زِمَ 279.

لَمَّا 78. 314. 316.

لِ (لَانَ) 78. 314. 316.

لِثْنِ 315.

لَدُنْ (لَدَى) لَدَا 296.

لَعَلَّ 280. 310.

لَقَبَ 250.

لِكِنْ (لَكِنْ) 317.

لِكَيْلًا (لِكَيْ) 78. 317.

لَمْ 82. 308.

لَمَّا 82. 308. 317.

لَنْ 78. 308. 323.

لَوْ 317. 322. 323. 324.

لَوْ أَنَّ 317. 324.

لَيْتَ 280. 310.

لَيْسَ 194. 197. 291.

مَا (negation) 291. 308. 323. ~~what may not~~

مَا (pron.) 55. 203. 317. 324. 195

مَا أَلَدَّيْمَوْمَةَ 317.

مَا بَيْنَ 300.

مَا دَامَ 196.

مَا ضَ 62.

مُبَدَّلًا 64. 90. 279.

مُبَدَّلٌ مِنْهُ 283.

مَبْنَى 274.

مُتَعَدِّ 279.

مُتَحَرِّكٌ 6.

مُتَّصِلٌ 49.

مُتَقَرِّبٌ 335.

مَتَى 308. 318. 324.

مِثْلٌ 282.

مُنْتَهَى 29. 256.

مَجْتَنِّثٌ 339.

مَجْرُورٌ 94.

مَجْرُورٌ 278. 290.

مَدَّةٌ 13 f.

مَدِيحٌ 194.

مَدِيدٌ 340.

مَذٌّ 299. 318.

مَرَّةٌ 227.

مَرْفُوعٌ 77. 279.

مَصْدَرٌ 69. 87. 233 ff.

مَصْدَرٌ مِيمِيٌّ 234.

مَضْرَاعٌ 333.

مَضَارِعٌ 62. 71 ff. 77.

مَضَارِعٌ مَجْرُومٌ 77. 80 ff.

مَضَارِعٌ مَرْفُوعٌ 77.

مَضَارِعٌ مَنْصُوبٌ 71 ff. 91.

مَصَافٌ 41.

مَصَافٌ إِلَيْهِ 41.

مُطَاوِعٌ 96.

مَعَ 297.

مَعْرَبٌ 274.

مُفَاعَلَةٌ 99.

مَفْرُودٌ 29. 256.

مَفْعَلٌ 241.

مَفْعَلٌ 229.

مَفْعَلٌ 240 f.

مَفْعَلٌ 240 f.

مَفْعَلٌ 241.

مَفْعَلَةٌ 241.

مَفْعَلَةٌ 240.

مَفْعَلٌ 228.

مَفْعُولٌ 90. 233. 246.

مَفْعُولٌ بِهِ 279.

مَفْعُولٌ مُطْلَقٌ 237. 279.

مِنْ 55. 204. 324.

مِنْ 41. 50. 59. 297 ff.

مُنْذٌ 299. 318.

مُنْسَرِحٌ 339.

مُنْصَرِفٌ 274.

مَنْصُوبٌ 77. 278.



مَنْفَصِلٌ 49.

مَهْمَا 324.

نَثَرٌ 332.

نَحْوٌ 301 f.

نِدَاءٌ 327.

نِسْبَةٌ 244 ff. 257. 271.

نَصَبٌ 40 ff. 279 ff.

نَظْمٌ 332.

نَعَمٌ 308.

نِعَمٌ 194.

نَفْسٌ 283. 288.

نَفْيُ الْجِنْسِ 280. 308.

نَهْيٌ 81. 306.

نَيْفٌ 216.

هَآ 328.

هَاتِ 329.

هَجَاءٌ 1.

هَذَا 53.

هَزَجٌ 336.

حَدٌ 27. 55. 305. 309.

عَلَمٌ 329.

هَمَزَةٌ 9 ff.

هَمَزَةُ الْقَطْعِ 9.

هَمَزَةُ الْوَصْلِ 9. 10 ff.

هَذَا (هَذَاكَ، هُنَاكَ) هُنَا 309.

حَيًّا 329.

وَ 78. 281. 291. 313 ff.

وَإِثْرٌ 336.

وَإِنْ 315.

وَإِلْحَالٍ 314.

وَاحِدٌ 310.

وَرَاءَ 302.

وَزَنٌ 336.

وَصْلَةٌ 11.

وَقَفٌ 333.

وَلَوْ 317.

وَيْلٌ (وَيْيَحْ) وَيَبٌ 328.

يَا 50. 85. 279. 281. 327 f.

## II. English Index.

Abbreviations 16.  
 Abstracts 249.  
 Accent 15.  
 Accusative 279 ff.  
 Address, Particles of, 50, 85 f.  
 Adjectives, 57 ff. 246 ff. 254, 258.  
 Adverbs 305 ff.  
 Age 220.  
 Alphabet 1 f.  
 Article 23 f.

Cardinal numbers 210 ff.  
 Catalexis 334 ff.  
 Class names 249.  
 Cognate accusative 237 f.  
 Collectives 27.  
 Concrete nouns 249.  
 Conditional sentences 321 ff.  
 Conjunctions 313 ff.

Dates 220.  
 Declension 40 ff. 274 ff.  
 Demonstratives, see Pronouns.  
 Diminutives 242 f.  
 Diptotes 274 ff.  
 Distributive adjectives 228 f.  
 Dual 29.

Elativē 58 f.  
 Emphasis 283.  
 Endearment 243.  
 Exception 315.

Feminine 25 ff. 251 ff.  
 Foreign words 254, 258 f.  
 Fractions 228.  
 Future 73, 305.

Genitive 41 ff.

Imperative 84 f.  
 Imperfect see Indicative, Subjunctive, Jussive.

Indeclinables 214, 226, 274, 309.  
 Indicative 71 ff.  
 Instrument 241.  
 Intensives 247.  
 Interjections 327 ff.  
 Interrogatives 27, 54.  
 Intransitive verbs 279.

Jussive 77, 80 ff.

Metres 335 ff.  
 Months 215 ff.  
 Moods 76 ff.

Negatives 308.  
 Nominal sentences 64 f.  
 Nominative 279.  
 Number 29 ff. 256 ff.  
 Numerals 210 ff.  
 Nunation 7 f.

Ordinals 225 ff.

Participles: Active 86 f. 238.  
                   Pass. 90.  
 Particles 90 ff. 290 ff.  
 Passive 89 ff.  
 Pause 333.  
 Perfect 61 ff.  
 Permutative 283 ff.  
 Place and Time, nouns of, 240 f.  
 Pluperfect 68.  
 Plural: sound 30 f. broken 33 ff.  
                   259 ff.  
 Poetry 332 ff.  
 Predicate 69.  
 Prepositions 41 ff. 290 ff.  
 Prohibition 81, 85.  
 Pronouns: Demonstrative 53 f.  
                   Interrogative 54 f. Personal  
                   31, 287 ff. Suffixed 49 f. 67 f.  
 Pronunciation 4.  
 Proper names 249, 250.

- Reflexives 288.  
 Relative adjectives 244 ff. 271.  
 Relative sentences 202 ff.  
 Rhymed prose 332.  
 Subjunctive 77 ff.  
 Syllables 14 f.  
 Unity, nouns of, 27, 253.  
 Verbal nouns 87, 233 ff.  
 Verbal sentences 64.  
 Verbs 61 ff.  
     Derived forms 94 ff.  
     Doubled 122 ff.  
     Doubly weak 184 ff.  
     Hamzated 129 ff.  
     Quadriliteral 193 ff.  
     Weak 143 ff.  
 Vowels 5 ff.

For vocabulary - note - (cp A. J. S. p. 126, 127 Jan. 1935)

Arab. *ḥirāf* (حِرَاف) harvest.

• *ḥarīf* (خريف) autumn Heb. אָרִיז autumn, arāṭ -

South Arab. *ḥyṣ* year, eponymate.

Eth. *ḥart* current year.

Arabic *ḥārāfa* to harvest; *ḥārāfa* : to do something in spring.

*aḥrāfa* : to wear in spring.

is an example of antiphrasis

cp Arabic *ṭabala* to be abundant; to sound,

*ṭarabbala* to fail, to become poor of the earth

for an example of semantic shortening Arab. *riḥāl* : old man, properly  
said a fat-stout man.

cp Indo-Europ. *wetos* year and *latūs vetus*.

For. An accidental likeness of words without connection (calambour)  
calambour

cp. Arabic name of Byblos Jubail جُبَيْل and the name of the  
man assassinating D. Montet)

Ing. words derived from Arabic

average  
shallot (sloop)  
bargue

admiral = Amir al (bahri)

monsoon fr Arab. mausim (season)

Gibraltar = Jebel at-Tar.

arsenal = dar-es-sanah = house of industry

Cable = Arabic Hable (527) see Hell - The Arab Curlicue

alcázar = al-jazr. (fortress or citadel)

p. 72.

Artesian - Italian Darsenal - Arab. Dar-ul-Sanah

calde (Span. = mayor) = Arabic al qaid

Var. al-cina'ah

Corvette = Arabic Ghurrah.

Hmrag the 5 arti.

hazard = sp. el azar > Arabic az-zar. (but cf Oxford Concise Dict. - (cosmis))

nādir = Proper nouns - usually under observer (opp. to zenith)

f. Arab. nādir (no. cent)

zīnith - thro' O. French Zenith from Arab. samit - ar-ras. (way of the head)

azimuth = arc of heavens from zenith to the horizon.

alcohol = al + Koh'l (Kahala = stain) proper for staining eyelids.

alcove = al-jubbah (vault)

alembic = al + ambig = still (Arabic from Grk. ambix = cup)

al-jebra = Arab. al-jabr union of broken parts / zabara reunite.

al-qorism = Arabic notation: Tal-khwarizmi - mau'z Khiva.

al-hambra = " al-hamra' red-house.

alidād = index of quadrants - (Arab. Cadd = upper arm)

alkali = Arab. al-galiy' calcined ashes (galay fry)

amber = from Arab. anbar = amberegris. Confusion with amberegris.

azure (heraldic) from al + (Persian) laghward (lapis lazuli)

carafe = Arabic Qā' & araw water

talisman. (Arab. tilsam from late Grk. talisman (rite) Grk. talēō  
pay (initiation))

mattress = Arabic al matrah (taraha throw)

safa = Arabic soffah - bench.

elixir = al + ikair (ikair prob. from late Grk. xerion)  
desiccation powder.

gulep = Arab. gūlab from Persian gulab (gul (rose) + ab (water))

lute = Arab. al + 'ud (wood) - wood-instrument.

bazaar

dinar

tariff

zebin.

douane Foreign custom house - (Arab. diwan.

jar Arab. jāra

symp. (Sherbet) Arab. sharāb.

caravan - Persian Karwan

dragonair

felicca - Poss. from Arabic - small boat (see Oxford Concise)

muslin - (mosul.

rice - Rati from Grk. ῥίζα. (cf. melon (Grk. μελον apple)



khabab - a preparation of rice and egg-blanch wased in a dish  
 & when served turned upside down. Hence the  
 name Turn over.  
 tah - a meat cake fried in butter. Like Hattiburg's  
 kaddarah or "aridel" - mixture of rice & lentils.  
 sa - looks like a cucumber & tastes like squash. - rylen  
 (summer squash) = hollowed out & stuffed with  
 meat & rice & baked.  
 shohy - stuffed - the term is applied to all stuffed dishes.  
 mus - salad. (dried chicken peas baked - mixed with oil &  
 flavored with delicious  
 a rich cooking oil made from sinensis seeds  
 lynch - a mixture of olive oil, sej & some substance  
 (oregano or lemon-juice).  
 lyeh - roasted & grain.  
 ky - unmailed par grain heads (wheat) parched.  
 labbas (or covered) - sugar-coated chicken peas roasted in butter.  
 without sugar - ally and renew as Kadamel.  
 leh - general word for fillis.  
 avel - a light colored molasses-like candy - made from  
 root of sinensis.  
 ky - General gossardig - a word = it tastes fine.  
 or = both "patience" and "cactus" plant.  
 k - a native grape brandy.  
 senneh - a grain resembling lentils in appearance.  
 ran - tareo - (if stained with wheat because digging & manded  
 = chopped straw for cattle  
 = fine dust like chaff - often mixed with clay for roof plaster.  
Bic Dress  
 rayeh or humbāz  
 thah - a girdle studded with the ragāh - ornaments.  
 lūyeh - a vest.  
 a small blue rachel made of jukh, a blue cloth.  
 sometimes a sheepskin.  
 alh (Colloquial) abāyeh - a home spun woollen overcoat, striped  
 rayeh - a shoe, heavy or light according to season.  
 eh - a general name for the entire head-dress.  
 it consists of Tutūyeh a cotton skullcap.  
Kalbād a skullcap of woollen felt, put  
 over cotton one.  
Jarbūsh (scarf or shawl -  
 mendel a thin one  
 madrasuel a white heavy scarf.  
 head dress are tucked for convenience wear.  
 (narrow) mīst



Khatimel (judat) a seal (silver) ring for judges  
Dableh a guard.  
In the girdle are carried or about 'girdle'  
Ghâl a cartridge belt.  
Shibrûyeh a dirk w. belt.  
Sifn tow  
Zinâreh shoe for 'girdling' the loins.  
Suvânêh a flint  
mîs a clasp-knife.  
Zaradeh - a chain to which 'knife' is attached.

### The woman's dress.

Khurkeh embroidered of linen crash, with silk stripes  
Khalak or Tôh a long veil of 'same stuff' as the Khurkeh  
ver' head  
Saffeh row of coins about 'head, on bonnet.  
Shakeh a row of coins or bangles across 'forehead.  
Iznâk = a coin which hangs from 'head-dress under  
(The head-dress is bound with 'hair by springs, & is worn  
day and night)

### Religion

Madhaneh = minareh.  
makâm = shrines called popularly welis or shaykhs.

### Land.

Waxf. land dedicated to religious or persons or families  
mulk = freehold land  
mirêh = land domainial or state -  
where 'mir' degree of heir is eligible as  
owner of such land e.g. children, grand-  
children, brothers, brothers' children, grand-children  
& lastly wife - die not then it reverts to  
state & a new family entitled to it begins -  
Mirêh land may be communal i.e. held by  
a village & its heir can't be graded &  
divided into faddans i.e. as much as  
a yoke of oxen can plough in a day.

Arabic form. Western.

grossus = ghirsch (piashis)

burgj = burgus.

Kastab (castellus)

hibinur (imperator)

ffendi - Fr. auberges

أول : dining room

plate.

أش : a sauce

سيف : knife

فوك : fork.

فطور : breakfast.

لحم : lamb.

سوپر : supper.

سپرد (of ashed; cloth)

سپرت : cloth (table)

Baldachin (Ital. Baldacco Ital form)

Baghdad. (place) orig. of silk spread nile altor - can

carmine. lilac - Pers. lilac variant of  
nilac. (nil. blue)

atlas = Arabic. a sort of silk. made in

alum

doc. < Grk. δρόν).

Camlet < Fr. Camelot < Arab. Khamul  
a kind of cloth - silk + camel hair

jupeo = a woman's skirt < Arab. jubb

toque = Arabic. تاق (taqiya) a turban

sakk = cheque = Legacy of Islam p. 10

sakk = au I. O. U. (Pers. Wechrah  
fame same root)

gauze

cotton -

satin.

spinach - Arabic - سفيج < Pers. Sefinaj

artichoke < Arab. al-Kharshuf

aniline (dye) < Arab. an-nil (blue) or indigo

saffron < Arab. za'faran.

traffic - < tafriq: distribution (leg. of Islam)

magazine = shop (Fr. magasin) < Arab. makha

risk eqm. doubtful (or mass)

tare < Arab. tarha what is expected (taraha be

calibre < Arab. qalib: mould.

aval.

fustian - (a kind of cloth) came first from

Fustat (Cairo) Egypt)

tafta - < Pers. tāftah

tabby (in tabby cat) :: it's markings

resembled a watered silk that came from

the Attābiyah quarter of Baghdad where

residents of Attāb - great grandson of a

Crusader of Prophet lived. This silk was

known as attabi - French - tabis. (Legacy

Islam p. 133)

fret (a musical instrument) < Arab. farī

rebec (a stringed instrument) < rabāb

masker (player, actor) < Sp. mascara

< Arab. maskhara (buff

cipher = (a) zero < Arab. " : it's nothing.

Arabic (Arab. " : it's nothing.

# courtesies etc.

khâṭir = public enemy (lit. watcher)

wasīṭ = a middleman in business

(to) Khâṭrak - by your leave (i.e. in dependence  
as a guest from house)

ma' salâmeh - go in peace - (you may)  
good bye

la selmâk or selmîṭ = reply of friends speaker

salâm alaykum

alaykum es-salâm

strictly Moslem form  
(but used in differently)  
by all - in mosque is  
shrewder

## Islamic salutations

arḥabâ; mayyit marḥabâ

ayfâḥalâk - humdillâh

subḥān b'l Khayr = good morning

response is yâ subḥān el Khayr.

sharak sa'îd, Response: naharak umlâḥâk

esâ'ikum b'l Khayr (good evening)

mesâ el Khayr (answer)

ḥayṭak sa'îdeh . good night.

yâ subay (to boys) or ya wêlêd.

ya beshik .. just.

amity = amyanet (middle aged or elderly  
neatness)

akhadh ith-thar = to take revenge

ith-thar id-dam . Blood-revenge.

midâr = a local governor - subordinate to

uttesarrif = chief Governor of a Province.

harâm = wide term - notably the quarters  
in house, train reserved for women  
but = "women folks"

rabâb a kind of fiddle

âd = a .. .. lute.

minsaf = the large tray with  
which guests are fed  
muscatrice

a knife.



# Household utensils in Palestine (see Elias Smith's book. The Palestine).

**Lebyeh** = a large stone-bin made of clay.  
**ndûk** = chest for clothing & treasures.  
**hûm** = stone mill for grinding wheat.  
**hadeb** = earthen fire-pot.  
**inûm** clay brazier on wh. charcoal is burned.  
 also coffee roasted.  
**urum** = a mortar. **Jurum**  
**ahbâsh** = (mahbâz = 'mistle')  
**hmasch** = rotary coffee mangle of tin  
**trik** = a small pitcher or pot.  
**shêh** = straw mat for floor  
**knish** = short-handled broom.  
**uda** or **kudah** = a large basket under & shallow.  
**aba** = a long basket of same shape  
**nûyeh** plain straw mat used as a tray or as  
 a cover for the **Bâteyeh**  
**tûyeh** = a dough bowl (of wood)  
**buk** = a fancy straw mat used as the  
**sinûyeh**.  
**anâbeh** = a small clay eating-dish  
**inûyeh** = a trencher.  
**ôs** = an earthen bowl.  
**bidûyeh** = a larger bowl.  
**njereh** = a copper cooking vessel,  
 whitened, sometimes used as a  
 serving dish.  
**st** = a very large tinjereh for serving  
 food to guests; also as a pan for washing  
 clothes.  
**stêh** **Maftûlîyeh** = a sort of colander - by which  
 like a beschshol' like paste.  
**z** = a little milk-jar with a wide mouth.  
**arreh** = jar.  
**ustâh** = a cover of a jar  
**ughtâs** = a dipper.  
**harf** = a goat skin for fetching water.  
**shûyeh** = a slender jar.  
**ifl** = a jar for oil. (**zâr** = a large jar)  
**erbeh** = a drinking jar or any tiny jar  
 or for cooking water.  
**urbâl** = a wheel wheel  
**inkhul** (compounded with **mûkkel**) a floor & sieve  
 made of hair  
**irâj** = a lamp.  
**israjeh** = a lamp-stick.  
**hûsch** = a knife.

**Fingau** = a cest  
**muhrasch** = a ladle  
**mud' lakah** = a spoon  
**wat ad** = a peg & nail with wash  
**Kûsch** = an alcove for storing  
**Khevrakeh** = a fork hole in 'wa  
**Firâsh** = a bed.  
**Elhâf** = a quilt  
**Mukhaddeh** or **ugaddeh** a pillow  
 often filled with tibro  
**Shîshêh** = peasants common name  
 for rascals  
**Khamîreh** = a heap of dough  
 saved for leavening  
 next batch.  
**Smid** = semolina or ungrown  
 portions of wheat in seed  
 flour.  
**jerôshêh** = crushed wheat like  
 on a fast meal.  
**cadas** = lentil  
**zarawîyeh** = a large water-jar  
 carrying water from spring  
**hişrinw** = quince cakes with salt  
**dibo** = grape molasses.  
**totph** = grapes macerated or jar  
**Dâfir** = a very large fig that  
 precedes regular crop by  
 400 months.  
**Khubayseh** = cooked dish of dried f  
 flavored with onion  
**bâmuyeh** = okra - or gherkin  
**khîyar** = cucumber like our  
**fakîs** = a long thin jar for  
 lumpy eaten without pe  
**Samen** = clarified butter - is  
 made by cooking down.  
**leben** = thick - slightly acid m  
 like run butter  
**lobbenet** = strained leben to  
 salt has been added  
 compared with bek. but  
 cheese.  
**jiben** = a cheese cheese - in  
 square cakes about  
 1/2 lb or 1 lb and  
 kept in brine.  
**kishk** = dried leben pressed  
 balls ready to be kept for  
 months.  
**Kibbeh** = a mixture of ground  
 meat & bulgur wheat  
 fried with onion &











3 1761 06395006 7